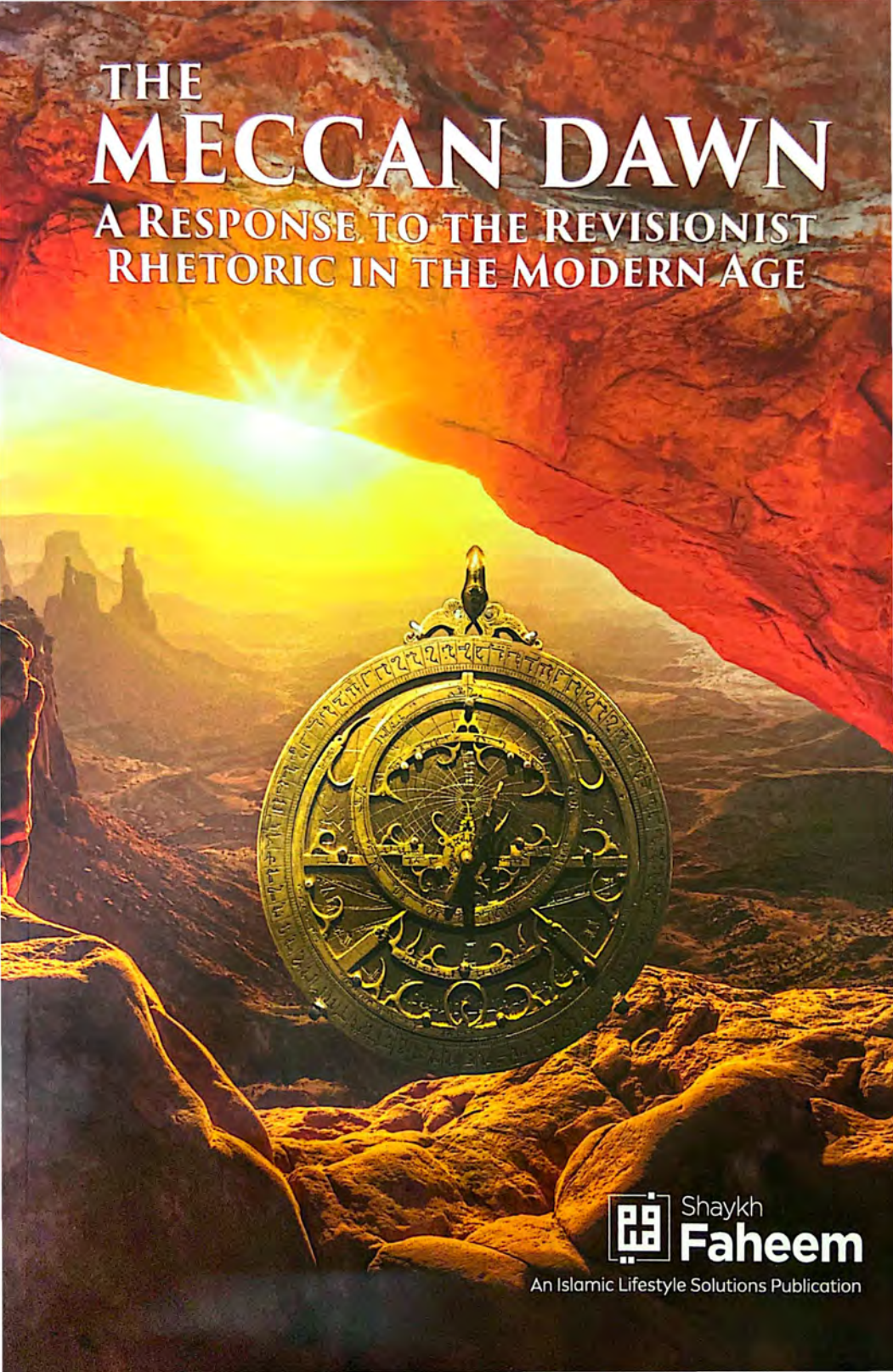
THE MECCAN DAWN

A Response to the Revisionist Rhetoric in the Modern Age



Shaykh Faheem

An Islamic Lifestyle Solutions Publication

THE MECCAN DAWN

A Response to the Revisionist Rhetoric in the Modern Age

Shaykh Faheem

www.ShaykhFaheem.com

An Islāmic Lifestyle Solutions Publication

All Rights Reserved.

No part of this publication may
be used or reproduced in any manner
whatsoever without written permission of the
publisher except in the case of brief quotations.

Published by **Islāmic Lifestyle Solutions**
853 Jan Smuts Highway, Durban, South Africa
ils@hotmail.co.za
www.Islāmiclifestylesolutions.co.za

Printed in South Africa
First Edition – March 2022

Author – Shaykh Faheem
Foreword – Muftī Omar Dawood
Foreword - Shaykh Asrar Rashīd
Typesetting / Layout – Islamic Lifestyle Solutions

Dedication

Shaykh Ahmed Deedat

To the man who entered the colosseum of comparative religion wielding the Qur'ān on one hand and the Hadīth of the Prophet Muhammad ﷺ on the other, shielded by a demeanour that made you the most famous dā'ī (caller to Islām) of this age. Little did you realize that your mission would inspire millions across the globe to intellectually disarm the arguments of legions of detractors for generations to come. A true victor in the battle for truth...
We salute you!

"In the Name of Allāh, The Compassionate, The Merciful"

وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ

"...But those who disbelieve, dispute with false argument, in order to refute the truth thereby...

(Sūrah Al-Kahf, 18:56)

Contents - فہرست

Foreword by Shaykh Asrār Rashīd 3

Foreword by Muftī Omar Dawood 7

Preface 11

Introduction 15

Chapter One - Preliminary Observations 21

- Dispelling the Mist from the Vision of the Revisionist 22
- Epistemology & Eschatology 23
- Point of Interest 25
- Mecca & Eschatology 27
- The Rise of Islāmophobia 28
- Islāmophobia Then... 29
- Islāmophobia Now... 30
- Ad Hominem – Tool of the Islāmophobe 33
- Critical Errors in Assessing History 37

Chapter Two - Did Muhammad ﷺ Exist? The Truth About a Lie 39

- The Absurdity of the Argument 46
- Implications of this Preposterous Postulation 47
- Thinking in Circles 49
- Historicity of the Prophet Muhammad ﷺ from Non-Muslim Historians 53

Prophet Muhammad ﷺ according to Sebeos, Bishop of Bagrantunis 56
Point of Interest 58
Revisionist Patricia Crone Proves that Muhammad ﷺ Did Exist! 64
Proof via Preserved Written Text 66
Prophet Muhammad ﷺ in Coinage and Numismatics 68
Review of "Did Muhammad Exist?" by The Stanford Daily 75
Chapter Three - The Paradoxical Claims of Christian Revisionists 77
Paradox 1 80
Paradox 2 84
Chapter Four – Mecca, A Wonder of the World 93
Why Did God Almighty Send His Final Messenger ﷺ to Mecca? 100
Chapter Five - Mecca vs Petra – Which is Islam's True Qiblah? 103
Dan Gibson's Killer Mistake 106
The Qiblah Debate 107
Why Do Muslims Pray Facing a Qiblah? 113
Calculating Qiblah Direction 115
Point of Interest 118
Caution to Readers 119
Dan Gibson's Mysterious Petra Qiblah Theory 120
Understanding The Mysterious Petra Qiblah Theory 121
Objection One 122
Objection Two 122

Objection Three 122
Objection Four 123
Objection Five 123
Objection Six 123
Objection Seven 124
Theological Implications 124
Theological Implication One - 126
Theological Implication Two 127
Theological Implication Three 128
An Expert Criticism on the Petra Qiblah Theory 129
Enter David King – The Lead Expert on Qiblah Location 130
David King and the Petra Fallacy 131
An Islāmic Refutation of the Petra Qiblah Fallacy 136
Dan Gibson Does Not Understand the Qur'ān 137
'Bakkah' in The Qur'ān 139
Fallacy One 141
Fallacy Two 143
Fallacy Three 146
Point of Interest 149
Mecca – The Mother of All Cities 151
The Alleged Fabrication of the Hadīth Tradition 155
Fallacy One- Inaccurate Rendering of History 156

Fallacy Two – Confusing Contradiction 158
Fallacy Three – The Biggest Conspiracy Theory in History 159
Musjid Al-Qiblatayn – The Mosque of the Two Qiblahs 161
The Qur'ān, Musjid Al-Harām, Mecca and the Ka'bah 169
Logical Fallacies of Dan Gibson's Petra Theory 177
Petra and Mecca in Light of Islāmic Eschatology 179
Dajjāl, Mecca and The Deception of Dan Gibson 182
Conclusion to the Petra Fallacy 186
Chapter Six - The Qur'ān Question 189
Why Do Some Believe in the Qur'ān Whilst Others Reject It? 191
The Greek Bible and the Arabic Qur'ān 194
Summary of the Revelation and Preservation of the Qur'ān 196
Scribal Errors and the Scribble of Daniel Brubaker 200
Point of Interest 202
Point of Interest – Wisdom behind the Uthmānī Skeletal Text 204
What Qualifies a Mus'haf as a Qur'ān? 205
Objection – Is There Any Evidence for Qur'ānic Memorization During the Prophetic Era? 208
Objection – Do Differing Qur'ānic Manuscripts Disprove the Preservation of the Qur'ān? 211
Point of Interest 213
The Birmingham Qur'ān 214

Point of Interest 216
The San'ā Palimpsest 216
How Revisionists Misrepresent the San'ā Palimpsest 217
What Revisionists Won't Tell You About the San'ā Palimpsest? 225
Point of Interest 227
More Manuscript Evidence 229
Point of Interest 230
Objection – Different Variants of the Qur'ān? 232
Point of Interest 239
Objection – Different Qur'āns During the Caliphate of Uthmān? 242
The Difference between the Compilations of the First & Third Caliphs? 248
Point of Interest 250
Objection – Only Four People Had Copies of the Qur'ān During the Prophetic Era 252
Objection – Did the Prophet Muhammad Copy from Christianity? 255
Point of Interest 261
Objection – Abdullāh ibn Mas'ūd's Qur'ān ﷺ Contradicts with the Uthmānī Qur'ān 264
Objection – The Qur'ān is Devoid of a Systematic Structure of Chapters 270
Chapter Seven - The Satanic Verses Refuted 275
The Satanic Verses 276
The Satanic Objective of Salman Rushdie's 'The Satanic Verses' 278
Controversy 280

Implications of the Satanic Verses 281
Basis of the Satanic Verses from Polemicists 282
Refutation of the Satanic Verses 285
Clear Conspiracy 287
The Protected Qur'ān 291
Objection – The Qur'ān Admits to Satan's Infiltration 294
The Satanic Verses in Light of the Scholars of Exegesis 298
Point of Interest 299
Point of Interest 301
Refutation from the Faculty of Hadīth 302
Objection Further Refuted 303
Response 304
Contradiction with an Authentic Narration 308
Deceived by the Devil? 311
Conclusion to the Satanic Verses 314
Chapter Eight - The Night Journey 317
The Qur'ān Foretold that the Me'rāj would be a Trial for Humankind 320
History Repeats Itself 322
Finding Faith 323
The Time Factor 325
The Burāq and the Speed of Light 326
Prophetic Confirmation VS People's Contentions 332

Considering the Physical Consequences of the Journey 334
Objection 334
Response 334
Paradoxical Claims 339
Chapter Nine - Faith vs Falsehood 343
Question Everything? To What End? 344
Conclusion 346
Addendum – An Islāmic Account on the Origins of Revisionism 350
Was Satan the First Revisionist? 351
Dedication 356

Books by Author -Available on Amazon

The History & Compilation of the Qur'an – An Exposition of the Authenticity & Inimitability of the Holy Qur'an – Pages 111, Published in 2014.

The Forgotten Haram – 40 Narrations Concerning Jerusalem, – 211 Pages, Published in 2015

The Beginning of the End – An Eschatological Endeavour to Unravel the Mysteries of the Modern Age – 484 Pages, Published in 2016

Stories of the Prophets for the Modern Age – Volume 1, The Resolute Messengers - 448 Pages, Published 2017

Defense Against Disaster – A Response to the Systematic Vilification of Islām and its Prophet ﷺ in the Modern Age – Pages 500, Published 2019

Tawakkul – The Missing Peace in the Journey of Life – 177 Pages, Published 2020

All books published by the *Islāmic Lifestyle Solutions* publications department, as an initiative to educate the community on a variety of topics in need of clarity. For more information visit *www.islamiclifestylesolutions.co.za*

Transliteration Key

Arabic	Transliteration	Translation
ﷺ	Sallallāhu Alayhi Wa Sallam	Peace and blessings be upon him
ﷻ	Jalla Jalāluhū	Almighty
عليه السلام	Alayhis Salām	Peace be upon him
رضي الله عنه	Radhiyallāhu Anhu	May Allāh be pleased him
ث	Th	■
ح	H	■
خ	Kh	■
ض	Dh	■
ذ	Zh	■

Foreword by Shaykh Asrār Rashīd

In 2018 I had the honour of visiting the city of Durban during my tour of Malawi and South Africa. During this tour I was hosted by Shaykh Faheem and his enthusiastic and hospitable team. I was especially thankful to Allah Most High that within less than a day I had delivered two lectures and visited the historical center of IPCI across the road from the Grey Street Masjid. I had the privilege of leading the Friday prayer at the Masjid of Soofie Sahib, one of the historical Sufi guides who preached Islam in South Africa like the many shaykhs of the 'Barakat' of Cape Town. In South Africa I was exposed to an unfamiliar territory of Islām and its Sufi masters who had preserved and spread Islam during times of hardship when European powers had enslaved Muslims from Africa, India, Malaysia and Indonesia, and many of these slaves were shaykhs who preserved the memorization of Quran, Sunni creed and fiqh. The highlight of my visit in Durban was visiting the grave of the late Ahmed Deedat. Prior to visiting the grave, I had visited his office in the IPCI premises and was in the company of Muhammad Khan who gave a superb insight into the workings of the efforts of Ahmed Deedat and the IPCI including works written in African languages to dispel the aspersions of Christian missionaries in the African continent. After my visit to the IPCI I went to meet the now late Yusuf Deedat. We met at one of the court buildings. I reminded Yusuf Deedat of my phone call to his father in the year 1997. In the year 1997 when I was just thirteen years old, my teacher the late Mufti Afzal Naqshbandi (Allah have mercy on his soul) had gifted me a book by the name 'The Choice Vol 1'. He had

gifted me this work shortly after the inception of his masjid 'Taj Dar E Madinah' on the Stratford Rd in my home city of Birmingham. When I opened the book, I found the biography of the author Ahmed Deedat and found his telephone number within the book. I rang the number and spoke to his son Yusuf who told me his father was listening but was unable to speak due to having suffered a severe stroke. Afterwards I acquired the second volume to the work 'The Choice' and other written works and video lectures and debates, as well as audio tapes of Ahmed Deedat. When I acquired the work of Deedat 'The Combat Kit', I memorized its contents and would quote the passages from the Bible to Jehovah's Witnesses who had their Kingdom Hall near my family home in the area of Sparkbrook. Thus, my early debating consisted of engaging with Christian missionaries and defending the teachings of Islam, the Quran and the Sunnah. It was unfortunate that after having met Yusuf Deedat, in 2020 he was gunned down ominously outside the same courts that we had met at and at the spot at which he had departed after our meeting.

Ahmed Deedat was inspired by Allamah Abdul Aleem Siddiqui, who was a disciple of Imam Ahmad Rida Khan (Allah have mercy on them all). Like Ahmed Deedat, my host in Durban, Shaykh Faheem, is a product of the rich fertile African soil and the city of Durban which has the blood of martyrs and awliya drenched in its grounds. While touring parts of Africa I felt that Africa was closer to Dar al Islam than many other places as the people, the black Africans, were closer to fitrah (natural disposition) than any other racial group even though some who

are xenophobic will deny this, but this was my observation as a first-time visitor to black parts of Africa. Shaykh Faheem is someone tackling the 'burning issues' of the time like Ahmed Deedat did in his time for his generation and historical context. There are some snobs here in Britain, Muslim snobs in places like Oxford and Cambridge, who deride and denigrate the method of Ahmed Deedat against Christian missionaries because they feel it is not appetizing for white folk. In their arrogant rebuff of the efforts in the service of Islam by Ahmed Deedat they do not realise that Ahmed Deedat was a produce of the apartheid in South Africa and the racism of white missionaries who would insult the Messenger of Allah (peace be upon him) which would leave the young Deedat in tears in his early years when he was unable to respond to them. That was until he found the work 'Izhar al Haqq' of Maulana Rahmatullah Kairanwi, who was the founder of the Sunni institute in Makkah, the Sawlatiyya, described as the 'Azhar of my country' by King Abdul Aziz bin Saud despite the latter being a Wahabi and the Sawlatiyya being a Sunni institute. Like Ahmed Deedat in his time, Shaykh Faheem is taking on the difficult issues for our generation. Many times, people have asked if there is any work tackling the claims of Robert Spencer who claims under the guise of academic objectivity that the Prophet of Allah (peace be upon him) did not exist! Or the claim that the Kabah was situated in the Petra Valley in Jordan! Likewise, in the UK we have a conspiracy theorist who makes false claims regarding the Kabah. When I investigated many of the claims it astounded me that basic historical facts are being rejected on the flimsiest of grounds. Shaykh Faheem has done a great service for Islam and the Muslims by responding to these claims

and many other important issues like the preservation of the Quran and the so called 'satanic verses', issues which confound and perplex many lay people and even some claimants to knowledge. I pray from the depths of my heart that this work is read in its entirety by the dear reader and many people utilize this work to dispel the propaganda against Islam. Many of the younger readers who are advanced with social media must make short videos based on this work and other beneficial works to refute the false claims made regarding Islam.

There are a number of enemies that attack Islam through various means, and if Islam was a man-made ideology which it certainly is not, Islam would have perished like Communism and other false ideologies a long time ago. No other religion has been or is attacked and assaulted by innumerable groups in their enmity, yet Islam remains, and the people of truth stay steadfast while falsehood is dispersed. Even if for some time ostensibly Islam may seem to have been finished in some parts of the world, like in Turkey where secularism and Ataturk's war on Islam lasted for numerous decades up until recent history, yet Islam has revived in Turkey and is stronger than ever. The same will occur in other parts of the world where Muslims maybe persecuted now and seemingly Islam is extinguished in that region, but when Allah wills He will complete His light.

Asrar Rashid, Birmingham, UK, 02/12/2021, during the cold British winter late night.

Foreword by Mufti Omar Dawood

There was a time in South Africa when Muslims of this beautiful country would yearn to hear the discourses of reputed Islamic Scholars. We learned much but the most integral of what can be learned is to never allow disregard for the Prophet Muhammed Al-Mustapha ﷺ. To attack the Messenger of Allah is to attack Islam and vice-versa. To dishonour Muhammed ﷺ is to dishonour Allah ﷻ and none wish for their hereafter to be ruined....except those who are ignoramus.

With much respect, we recognize and salute the efforts of the Sahaaba and Ahle Bait ﷺ who with their lives and everything they had, protected and defended the honour of Islam and Rasoolullah ﷺ. Nothing can compare to the sincerity of their intent except their love for Rasoolullah ﷺ. They have and will always be for this Ummah, scions who we emulate whilst also trying to defend the honour of Deen. Those who emulate them are the Ulama (scholars).

Some have sacrificed their lives for this cause and others, defending it. And let Shaitaan (satan) know that this Ummah still has Ulama amongst whom is Shaykh Faheem, my brother who I consider a good friend.

He has requested me to write something to be published with this book, but I am reluctant to do so because my writing in this book will be a blemish with the beauty of the author's written word. And I wish not to

be the blemish of love. This book is love. It is a form of devotion to Rasoolullah ﷺ.

Love demands sacrifices and it is love which also causes the movement within the pens of scholars, and indeed, it is true that the ink of scholars has excellence over the blood of martyrs. Is it not their written words which admonish martyrs to sacrifice their existence? Marvel at the power of the Ulama's pens. Marvel at their love.

I consider myself unworthy of ever being able to utter even a single word in criticism of this book but I have a major complaint against the author. It's a complaint I know the reader is going to ask at the end also...Why didn't you write this book sooner?

This book is knowledge in the written form for the refined palates of the sophisticated amongst us who wish to critique the acumen of Ulama - of local South African descendants. They may be persuaded to now deduce that indeed...local is lekker, a saying in South Africa that exhibits the forgotten quality of the domestic as opposed to the desire from abroad. Local but of international repute and respect. That's my colleague, Shaykh Faheem. Is it any wonder why the books he produces are of international acclaim that even those who are esteemed peruse his works. Esteemed is you, O Reader.

The Reader in the Cave of Hira will surely intercede for those who read to defend his integrity. And imagine the blessings Shaykh Faheem is to attain from this duty of devotion to Deen! Ameen.

To conclude, I would like to invite those who promote themselves as lovers to show how much they love by refusing to hate Islam and it's Prophet. Or are they selective in their hate? Why is Muhammed the primary target of their hate? Read this book to find out the difference between subjective hate and objective love.

Allah ﷻ bless us all to serve His Deen and defend the integrity of Rasoolullah ﷺ

Mufti Omar Dawood

Islamic Lifestyle Solutions

Durban, South Africa.

The Prophet Muhammad ﷺ warned the Muslims of a time when enemies would gather to attack it as easily as partaking in a meal. That time is now, and the enemies are inventing new methods to malign its message whilst keeping Muslims busy with sectarian strife in pursuit of materialistic ideals. Educate yourself now dear reader about the true message of Islām, untainted and unadulterated by the conspiratorial ways of the cunning.

Preface

Blessed is He who sent His Messenger Muhammad ﷺ to the city of Mecca from which this religion spread to every dark corner across all spheres of life. Peace and salutations upon the Noble Messenger ﷺ whose birth in Mecca heralded the dawn of a new era in history that would radiate through every age.

'The Meccan Dawn' was originally intended as a synopsis of the Meccan period of the Prophet Muhammad's ﷺ life implementing a similar methodology of the previous volume *'Stories of the Prophets for the Modern Age'* in which life-lessons for the benefit of present-day readers were to be extrapolated. However, during my research, I had been exposed to the deeper revisionist plot to revise Islāmic history according to their subjective vision. Whilst I was aware of the revisionist movement and their incessant desire to assert many false notions into Islām's pristine past under the guise of an inquisition of its historicity, the depths of its deception to achieve these objectives were concerning for those unaware.

I had been alerted to the vile vernacular and implications of their propagation via social media posts, podcasts, and documentaries, and was astounded by the lengths that some were willing to go through to vilify Islāmic history. Whilst some Muslim academics have attempted to deal with a few of the allegations individually via research papers etc. I could find no response from Islāmic scholarship dealing with the major inquisitions in one place, particularly regarding Dan Gibson's Petra Qiblah theory from an Islāmic perspective.

Therefore, to safeguard unwary Muslims and many non-Muslims who have been deceived by such despicably devious and contentious content, and in hope of safeguarding them from falling prey to these predatory postulations, I decided to write this book from the perspective of fulminating those false notions emanating from these enemies of Islām who 'appear' to be scholars attempting to 'correct' history, but who are in 'reality' charlatans hellbent on destroying the perception of Islām in society so that they can achieve their agenda. Of course, we do not paint all of the revisionists with the same brush, but only those who ignore the evidence that eviscerates their theories in favour of subjective 'possibilities'.

This book commenced in mid-February 2020 and within a few weeks, the project was shelved after the emergence of the global pandemic known as the Corona Virus or Covid19. During the global lockdown, I was approached to write a book on the subject of reliance on God Almighty, which was completed within 3 weeks and published as *"Tawakkul – The Missing Peace in the Journey of Life."*

It was only in Zhul-Hijjah 1441 (July 2020) that I decided to resume work on this book and on the 10th of Muharram 1442 corresponding to the 30/08/2020 the core book was completed by the permission of God Almighty. Nonetheless, the Covid19 pandemic and several other factors delayed the process of the editing, typesetting, and printing of this work as the financial strain due to the pandemic was undoubtedly a global concern too.

I would like to thank my beloved wife, Salma Mehtar for all her love and support during these projects, and to my dear mum Rehana Khan for all her supplication for my success, without which I would be unable to accomplish anything meaningful in this world, and to my brother Mohammed Fiaaz for his duas and support. A humble appeal to keep my late father Shouquat Ally Khan in your supplications, and may each letter typed be presented in his ledger on the Day of Resurrection.

To my children, Muhammad Hassaan, Farhath Faatimah, Zuhayr, and Hanzalah, may Almighty Allāh guide you all and protect you from the fitnahs and trials of this world!

To my respected and honourable colleagues and co-founders of the Islamic Lifestyle Solutions, Mufti Omar Dawood, for his foreword in this book, and my little brother Moulana Mohammed Saleh Joosab Arbee for their continuous support and consideration.

Immense thanks are directed to the erudite scholar of note, Shaykh Asrar Rashid of the U.K. for his contribution to this book given his eventful schedule throughout the year and the launch of his first book - inshā Allāh one of many- *"Islām Answers Atheism"*. May Allāh ﷻ reward him immensely for his endeavours to propagate the religion of Islām as per the creed of the Ahlus Sunnah.

To a friend and now student, Hāfizh Fahseulhaque Abdool Karrim of *Enyameni Meats* for sponsoring the print of this book without batting an eyelid. May his late father Marhūm Abdool Qādir Abdool Karrim and

family members reap the rewards of his good endeavours in this world and the hereafter.

To my student and friend, Mohammed Cassim of *The Brand Shop* for the beautiful cover design on short notice. May Allāh ﷻ grant bless you in all that you do.

Lastly to my dear cousin Faoud Khan, without who I would not have been able to type, edit and set this book for printing. May Allāh ﷻ bless you immensely!

Our family had lost a young shining star in my nephew, Muhammad Ziyaad Khan who was only 12 years old when he suddenly passed away. May Allāh Almighty grant him Jannah and grant his family peace and tranquility.

To all those who assisted in making this publication possible, I say "thank you" and may Allāh ﷻ reward you all.

Shaykh Faheem

Co-founder and head of Da'wah, Media, Education, and Publication Departments at the Islamic Lifestyle Solutions

10th Muharram 1442

Introduction

مُقَدِّمَة

Revisionism, or, historical revisionism refers to the reinterpretation and subsequent challenging of the orthodox views held by historians (or claimants to academia) in light of new evidence, discoveries, or theories based on those shreds of evidence. In recent years many revisionists have attempted to reinterpret Islāmic history but were unable to achieve their objective as a consequence of Islām's renowned and rich past that boasted its own stringent sets of laws maintaining high levels of authenticity to distinguish historical fact from fiction.[1] Notwithstanding the fact that some of the *stars of the revisionist circle were left retracting their views* about the historicity of the Prophet Muhammad ﷺ and the Qur'ān for that matter, some of their protégé's and admirers desperately persist with those initial postulations hoping to fare better than their predecessors but have failed miserably as well.

One of the many reasons that lead to retractions of their initial statements is due to the Qur'ānic promise to protect its tradition, as will become evident in chapter six titled, "*The Qur'ān Question*". As a corollary of that promise, numerous Islāmic sources have reached us via multiple attestations and were passed on by hundreds of thousands of people.

---

[1] *A simple study of the science of Hadīth Criticism known as Ilm Ar-Rijāl which is also synonymous with Al-Jarh wat-Ta'dīl (Narrator discrediting and accrediting) is testimony to this fact.*

When these traditions were passed on generationally, it proved rather challenging to contend with and even when certain modern-day theories were ostensibly in favour of the revisionist methodology to rush for a 're-interpretation' of Islāmic history, their initial theories did not meet the anticipated traction. Michael Cook and Patricia Crone are two such examples who attempted to revisit the historical record by questioning the historicity of the Prophet Muhammad ﷺ, and by extension the historicity of the Qur'ān, indirectly casting aspersions of "forgery" upon them. In the end, they were left red-cheeked confessing that the historical documentation from even non-Muslim sources were far too obvious to deny.

The rise of the *Revisionist school of Islamic studies* in the 1970s made up bizarrely of 'non-Muslim academics' to critique Islāmic history was as bogus as it gets, -the abovementioned historians being part of that initiative-, undoubtedly gave rise to many revisionists today, such as Dan Gibson, whose theory on the Petra Qiblah issue sees traces of Crone and Cook's works. The same can be said about the infamous Islāmophobe Robert Spencer in his work, '*Did Muhammad Exist?*' -both of which form the earlier rebuttals of the present work.[2]

What will become evident to the reader is that these revisionists lack the requisite vision to objectively critique Islāmic history and in their subjective pursuit to reinterpret Islāmic information, they seem to lose some basic logical skills along the way. This incessant inconsistency in

---

[2] *See Chapter Two for the response to Robert Spencer, and Chapter Five on Dan Gibson's Petra Qiblah theory.*

their method will manifest gradually as our refutations to some of the ridiculous revisionist rhetoric is explored. It is hoped that others following this insipid trajectory -to subjectively critique- do not get swallowed up by their emotions and ego as well, and that they save their careers whilst they still can, for *what use is revision when it is shackled by the manacles of subjective vision?*

Armed with an axe to grind against Islām, many revisionists continue their barrage of inquisitions upon its historicity, its Messenger, its sacred sites, and sources unapologetically, all in the name of 'truth-seeking'. By the end of this book, the reader will note that by the words 'truth-seeking', the revisionists intend their 'version' of the truth to be regarded as the only truth and, until such prevails, they will not cease in their attack. As such, this book is divided into nine *chapters proving that some of their most powerful proponents lack objectivity.*

Readers *must* take note of the sporadic *'Points of Interest'* subheadings scattered throughout the book as these points indicate matters of intrigue that are vital to the subject matter of discussion and may offer some additional information that seeks to clarify possible objections arising from the specific discussion. At other times, it acts as a preamble regarding information for the forthcoming sections that will alleviate confusion once the reader has reached those sections relevant to the topic.

Chapter One – Preliminary Observations attempts to highlight the importance of understanding the orthodox Islāmic epistemology whilst stating the detriments of presuppositions of a subjective nature

when attempting to assess history. Furthermore, the strategic significance of Islāmic eschatology is introduced relating to its strengthening of the Islāmic source material whilst highlighting the origins and overview of the current dilemma of Islāmophobia, at the deafening silence of the supposed 'democracies' of the world.

Chapter Two – Did Muhammad Exist? The Truth About a Lie! Is a response to the rather audacious and unconvincing work of Robert Spencer highlighting the absurdity, implications, and circular reasoning followed by a refutation to his viewpoint from non-Muslim sources, numismatics, and further galvanized by the view of a renowned revisionist who to disagrees with him.

Chapter Three – The Paradoxical Claims of Christian Revisionists is a concise chapter that aims to exhibit to the reader that Christian revisionists inadvertently place themselves in a paradox of their own making when attacking the historicity of Islām.

Chapter Four – Mecca, A Wonder of the World is used as a bridging chapter in preparation for chapter five by highlighting the uniqueness of the city of Mecca in relation to the more famous cities of the world, yet recognition for its unique features are globally undermined. The significance of sending the Final Messenger to Mecca is summarily explored whilst covering the link between Abraham ﷺ and the renovation of the Ka'bah as it is the direction (Qiblah) that Muslims face when offering their daily prayers.

Chapter Five – Mecca vs Petra – Which is Islām's True Qiblah? is an Islāmic viewpoint that explores the 'celebrated' yet fallacious theory of Dan Gibson that attempts to challenge not just the direction of Muslim worship, but one that aims to redirect the faith itself into a chasm of confusion. Expert analysis is consulted from both the Muslim and non-Muslim world to corroborate the response. Additionally, at every possible juncture, logical arguments are set forth against his theory in retrospect of his claims, most of which are also weighed in judgment of the Qur'ān and hadīth literature. Concluding the chapter is an eschatological reference in the hadīth that ends the discussion for readers who have freed themselves from the subjective ideals.

Chapter Six – The Qur'ān Question eviscerates the revisionist's endeavours to cast aspersions upon the historicity of the Qur'ān. After summarizing the revelation and compilation process, the discussion on scribes, possible scribal errors, and supposed anomalous manuscripts such as the San'ā Palimpsest is explored exhibiting their erroneous conclusions based on a subjective, and therefore defective methodology. Other common revisionists and polemical arguments are also analyzed not before a fulmination from the very Islāmic tradition they deem unreliable.

Chapter Seven – The Satanic Verses Refuted is directed more towards the laymen revisionists and apologists who merely regurgitate the narrative as 'corroboratory' evidence in support of their view that the Qur'ān was 'tampered' with. The chapter refutes the notion tackling the subject from the Qur'ān, exegesis, hadīth as well as simple logical analysis highlighting the numerous inconsistencies with its premises.

Chapter Eight – The Night Journey is another chapter that is directed to the laymen revisionists who critique the narrative as a means to justify the inquisition into the historicity of the Qur'ān and hadīth tradition. Since The Night Journey occurred during the Meccan period of the Prophet Muhammad's ﷺ life, and was also a source for objection during his lifetime. Hence, a book dealing with objections to the Meccan period should explore those objections in light of modern inquisitions.

Chapter Nine – Faith vs Falsehood concludes the book by highlighting the fundamental difference between faith and falsehood whilst confirming that the assertions by the revisionists were false in retrospect of the overall analysis.

Addendum – An Islāmic Account on the Origins of Revisionism is a concise piece with my thoughts in retrospect of Satan's cunning methodology to 'revisit' history by 'reinterpreting' present information with a twist of his own to create confusion. The stark contrast between the two methodologies is intriguing.

Chapter One - Preliminary Observations

"...many enemies of Islām have piggybacked on this social-media trend -to easily attack Muslims and get away with it- and have publicly asserted innumerable false notions against Islām, its tenets, Messengers ﷺ, and have, in the process, ensnared the 'uneducated' into their web of deceit, and like all unsuspecting prey, become more and more entangled in their ignorance as they aim to progress further."

Whilst it must be noted that not all revisionists are enemies of Islām -as that would be an unacademic and uncharitable statement-, it must be placed on record that few and far between and those revisionists who are honest enough to approach Islāmic history without any of the preconceived notions they harbour. This is particular to the numerous revisionists who apply the standard critical method they are accustomed to when assessing Christian history, all the while, turning a blind eye to Islām's rigorously authenticated sources, that are, in retrospect of Christian sources, constellations apart insofar as having its very own systematic critique of historical sources.

As a corollary of such an impartial methodology -as we shall endeavour to expose-, we must ask how many 'opinions' of such revisionists have been, and can truly be trusted?

Knowledge must always be acquired free from any presuppositions, and by this, I mean free from the shackles of subjectivity. Only then, can one expect to reach objective truths. Unfortunately, it seems as though the arena of academia has been penetrated by those who ostensibly simulate unbiased scholarship whilst concealing their predispositions until their research entails an exploration of Islām or the Islāmic perspective. *It is at this rather convenient convergence, that the sea of subjectivity seems to irrationally engulf the ocean of objectivity.* Such is the case when emotions take precedence over the intellect, that even the sea can seem larger than the ocean.

Hence, this work is a necessity as it functions to *dispel the mist from the subjective vision of the revisionists* who obscure their intellectual faculties in the pursuit of their theories of revising Islāmic history according to their subjective vision.

Epistemology & Eschatology

It is incumbent for the reader to be acquainted with the epistemology upon which this work is predicated. The importance of establishing these epistemological parameters throughout the book will allow the reader to mentally highlight the incessantly irrational claims from the revisionists and apologists alike. Many non-Muslims are unaware of the existence of an *Islāmic epistemology* and therefore prematurely assume that Muslims are mere blind followers or literalists. Knowing the Islāmic epistemological stance will effectively exhibit that a lack of a proper epistemology from revisionists is in all probability the cause of their inability to comprehend Islāmic history.

Epistemologically, orthodox Sunnī Islām[3] has traditionally espoused that the causes of knowledge are three,

1) The sound senses (Al-Hawās As-Salīmah)

---

[3] *Historically, orthodox Sunnī Islām refers to the doctrines as espoused by the Ash'arī, Māturīdī, including the original untainted Atharī schools of thought. The orthodox jurisprudential schools are the Hanafī, Shāfa'ī, Mālikī and Hanbalī schools respectively. Those who oppose the abovementioned are minorities and are generally considered to be outside of Sunnī Islām.*

2) True reports or testimony (Al-Khabar As-Sādiq) i.e. Mass Transmission or multiple attestations.

3) Reason (Al-Aql)[4]

These three causes are consistently located as the *de facto* epistemology of classical Sunnī Islāmic theology as the grounds for arriving at knowledgeable conclusions. Scholars have since been trained to analyze evidence (based on the aforementioned causes), as it is sufficient to cover the scope of knowledge and claims. What will become evident as our rebuttals intensify in the developing chapters; is that those revisionists opposing Islām seem to *consistently forsake their rational faculty* in their blind pursuit to revisit the historical reports about Islām. This paradox of their own making is indeed the mental establishment to which such people truly belong; in *an eternal quagmire of internal confusion* as a corollary of their deep-seated disgust for Islām disguised as 'revisionism'.

I shall exhibit, albeit with sufficient evidence *from the rational faculty alone*, that these men of supposed acumen are determined to undermine the tenets of Islām in order to divert the dialogue towards their own theological inclinations whilst vilifying Islām in the process.

To clarify to the reader the fallaciousness of these 'highly qualified academics', I shall intermittently exhibit their faulty reasoning by

---

[4] *Sharhu Aqā'id An-Nasafiyyah with commentary of Al-Imām At-Taftāzānī, Page 11-12 published by Qadīmī Kutub Khānah.*

employing deductive arguments in the form of premises and a conclusion or syllogistic reasoning.

Point of Interest – Readers who stumble upon the revisionist claims must take heed of this invaluable piece of information. Whenever Muslim scholars discuss mutawātir (multiple attestations), it is meant that a narrative has been reported generationally by so many different people that their conspiring together upon a lie is inconceivable. An example of this may be understood from the September 11 2001 terror attacks in the United States of America. The event itself has seen so many eyewitness accounts in addition to the reports and global media coverage, that two decades later nobody would ever question its historicity.

Likewise, it must be noted that the Qur'ān has been transmitted by multiple attestations generationally in all of the accepted modes of recitation from the time of the Prophet Muhammad ﷺ to this day without any breaks for 1400 years. Yet, whenever revisionists, polemicists, apologists and Islāmophobes in general attempt to attack the historicity or veracity of the Qur'ān, they object against these mutawātir reports -i.e. reports that bring about certainty-, by opposing against them with ahād (solitary) or isolated reports. For instance, a companion whose personal copy of the Qur'ān is discovered, revisionists will ignore all of the mass transmitted data and focus on the isolated evidence to develop a theory that questions the veracity of the entire Qur'ān.[5]

---

[5] *This will become clear in "Chapter Six - The Qur'ān Question".*

Epistemically, the sheer magnitude of difference between such a false equivalence is the illogical example of a mere man who presents a pebble as a viable solution to break the freefall of an earth-bound asteroid.

As the chapters unfold, readers must be cognizant that whenever detractors present evidence against the Qur'ān, it will either be;

1) Solitary reports from which Muslims do not attain certainty, nor derive creed from, and are therefore inaccurate as an argument for establishing certainty.

2) Straw-man fallacies that completely misrepresent the verses or views of Qur'ān or hadīth etc.

3) Agenda-driven ideas that seek to reinvent the already established Islāmic position to facilitate the viewpoint they wish to promote.

4) A complete bypassing of the Qur'ānic perspective on a particular matter to focus on some matter of controversy raised in the hadīth corpus. This brings us back to point one as those narrations are usually isolated reports.

If readers can do well remember these points, it will assist in immunizing oneself from falling prey to their predatory ways, and further ease the understanding at the points of rebuttal.

Mecca & Eschatology

The Prophet Muhammad ﷺ warned his companions of a time when the three sacred cities, Mecca, Medīna and Jerusalem would take center stage in what is known as Ākhiruz-Zamān (End-Times).[6] During this time, a great 'deceiver' would emerge. He was described by the Prophet ﷺ as Al-Masīh Ad-Dajjāl (The False Messiah) who would mislead many with his *defective methodology* -immersed in materialism[7]-, consequently preparing the world for an unlawful intellectual harvest. We are currently located at such a time whereby corruption -no doubt the result of deception- is now the currency of almost every field in operation around the world, particularly in education.

The education system has been successfully infiltrated to the point that much of the information presented to the youth today as 'facts' are open to debate as students are being taught to blindly 'obey the evidence', and, that questioning the logic of certain teachings is 'irrational'.

Contrarily, the increasingly negative perceptions about Islām, its values, and of course its Noble Messenger ﷺ are on the rise under the pretext of "intellectual freedom" when in reality these are sugar-coated forms of hate speech. What the Islāmophobes fail to realize is that their

---

[6] *See "The Beginning of the End- An Eschatological Endeavour to Unravel the Mysteries of the Modern Age, Chapter Seven, The Major Signs, Page 234, by Shaykh Faheem, Published by the Islāmic Lifestyle Solutions.*

[7] *Atheism and Revisionism employ similar methods accepting empirical evidence whilst rejecting other data that does not meet their standard. Though Mathematics is intangible and is a necessary fact that both groups accept.*

efforts stand to be foiled by the Prophetic traditions foretold by the Prophet Muhammad ﷺ some 1400 years ago. As the chapters unravel, the strategic importance of Mecca in eschatology may just prove to be the conduit that ruins the revisionist rhetoric and, in the process, annihilates the agenda of the apologists. This will become clear in *Chapter Five – Mecca vs Petra, Which is Islām's True Qiblah?* during the response to Dan Gibson's outrageous Petra Qiblah theory.

The Rise of Islāmophobia

The raised eyebrows of the reader in perplexity regarding the placement of the subject of Islāmophobia as a precursory discussion in a book dealing with the objections raised against the Meccan period of the prophetic biography is understandable. The reason for this approach may be understood from the initiation words which grant one entry into Islām, bestowing the reciter with the title of Muslim, known as 'Al-Kalimah'. This kalimah of Islām states,

لَآ إِلَٰهَ إِلَّا اللهُ مُحَمَّدٌ رَسُوْلُ اللهِ

"There is none worthy of Worship but Allāh (God), and Prophet Muhammad ﷺ is the (final) Messenger of God"

Contemplatively, the kalimah commences by a means of negation of the negative ideals (*"There is none worthy of Worship"*)[8] followed by an affirmation of the positive principle that one declares, (*"...but God"*). This divinely structured system ensures that, in order for one to be truly

---

[8] *This is rooted in the concept of Al-kufr bit-tāghūt (rejection of evil) in Al-Qurān 2:256*

unbiased in approach, one must eliminate from the heart and mind all previous notions about the subject, otherwise it will clash with the newly acquired data, and run the risk of being heavily biased.

Principally, the very first act required prior to embracing Islām is to *empty one's glass* because a glass-half-full cannot absorb the true quantity of knowledge required to quench one's thirst for truth.

Likewise, since many today are victims of the Islāmophobia industry, it follows that the reader must remove all previous notions and predispositions about the faith. Only then, will the reader possess the requisite intellectual integrity to analyze the claims of the message. Therefore, it is an earnest appeal to the reader, that all presuppositions about Islām be kept aside and reviewed objectively in light of the information discussed within these pages.

Islāmophobia Then...

Before his call towards the worship of absolute monotheism (Tauhīd), the Messenger ﷺ was considered the darling of his people known famously for his qualities of truthfulness and honesty, thus lovingly called upon by the appellations of 'Al-Amīn' (The Honest) and 'As-Sādiq' (The Truthful) in the city of Mecca.

However, the moment he called upon his people to avert from the path of polytheism, barbarism, dishonesty, ignorance, theft, fornication, and other vices towards Islām (which preaches a way of life against the aforesaid practices), the immediate response was to vilify the Messenger

ﷺ, thus casting doubt upon the message he propagated. This was done *systematically* and what commenced as character assassination and demonization later intensified into physical torture leading to the eventual death of many Muslims in the process.[9]

The few locals who saw beyond the propaganda of the hierarchy of the Meccans embraced Islām zealously. Once others began to experience the true nature of the messenger and his message, free from the distorted representation, Islām began to spread like wildfire amidst grave oppression.

Islāmophobia Now...

Islām has since spanned from Mecca in all of the cardinal directions to every corner of the globe to become the second-largest religion in the world today and the fastest-growing. Irrationally though, many 'so-called' intellectuals have turned a blind eye to Islām's immense contributions to the modern age traced from its astute scholarship and rich culture. As a corollary of that irrational lack of acknowledging basic history, the media propaganda against the religion has trained its lenses to focus on the Wahābī[10]/Salafī[11] fundamentalists as the 'face' of the modern-day Muslim

---

[9] *It is important to note that the Muslims were a minority in Mecca and sought only the freedom to worship in peace. In response, the hierarchy persecuted them for over a decade in some of the most inhumane ways possible for their only crime being the call towards worshiping One God; and attempting to bring about socio-moral reflection and rectitude.*

[10] *Synonymous with the sect that aligns itself with the later emerging controversial scholar Mohammed ibn Abdul Wahāb of Najd (1703 –1792).*

propagating their extremist 'brand' of Islām to be the 'only' representation of the Islāmic tradition. The manner in which that view is 'justified' may be understood from the below example broken down into syllogistic form;

Premise One –True Islām is found in Mecca.

Premise Two - Saudi Arabia champions Salafi Islām in Mecca.

Conclusion – Therefore, the Saudi Arabian Salafī Islām is true.

The above 'reasoning' is the precise conclusion that certain media channels portray to non-Muslims and uneducated Muslims in hope that they adopt this preposterous perception resulting in hostility towards Islām. Suffice to say that in most quarters, they have achieved this objective. The media seems to have been infected with an acute forgettery syndrome of sorts, and have ignored the major contributions of Islām to history, without which, there may not have even been an 'internet' to begin with. This is not an uncharitable statement and has been discussed in my previous book under Muslim contributions to the modern age.[12]

---

[11] *Not to be confused with Salaf, which indicates technically to the first three generations of Islām. Salafi/Salafiyyah/Salafism refers to the movement who call to the way of the Salaf. However, their teachings are theocentric to non-salaf scholars, the likes of Ibn Taymiyyah, Ibn Abdul Wahāb Najdī, Nāsiruddīn Albānī, Bin Bāz, Ibn Uthaymīn etc.*

[12] *Defense Against Disaster – A Response to the Systematic Vilification of Islam and its Prophet ﷺ in the Modern Age, Chapter One, Muslims Contributions to the Modern Age, Published by the Islamic Lifestyle Solutions.*

Consequently, masses of viewers who tune in to these major news agencies are unaware of their exposure to a global scale stereotyping or hoodwinking that has now become prevalent. As a result, social media is filled with many ignoramuses that have made zero effort to study the life of the Prophet Muhammad ﷺ or the Qur'ān, and who, in their degree of being autodidacts, declare the religion as false. These are the very people who have accused the Prophet ﷺ of pedophilia for his marriage to Lady Ā'ishah رضي الله عنها,[13] and who say that he plagiarized the scripture from other sources, or that he was influenced by Satan, or that he hallucinated his Night Journey to Jerusalem known as '*Al-Isrā wal Me'rāj*'[14].

Their ignominious behaviour has reached new heights with the latest in the line of Islāmophobes wishing to bring down this wonderful belief system as seen with the likes of Robert Spencer and Dan Gibson, both of whom wish to revisit the already established history and stubbornly implant their version of Islāmic history as the 'ultimate' view. The former believes that the Qiblah (direction of worship for Muslims) has been incorrect for 1400 years and is not oriented towards Mecca, but Petra. The latter goes a step further –laughably- to question whether the Prophet Muhammad ﷺ ever existed at all!

In this manner, many enemies of Islām have piggybacked on this social-media trend -to easily attack Muslims and get away with it- and have publicly asserted innumerable false notions against Islām, its tenets,

---

[13] *For an elucidatory rebuttal of this false accusation comprising of approximately 100 pages, see the above title in previous footnote.*

[14] *To be discussed in "Chapter Eight – The Night Journey".*

messengers ﷺ, and have, in the process, ensnared the 'uneducated' into their web of deceit, and like all unsuspecting prey, become more and more entangled in their ignorance as they aim to progress further.

Likewise, often is the case whereby many of the objections raised against the Prophet Muhammad ﷺ by the revisionists and apologists in this book are a direct result of their deep-seated Islāmophobic ideals. If the world of Islāmic scholarship, from the institutions, the pulpits of the mosques, and the basic grassroots seminaries (madrasah) do not make a concerted effort to find viable solutions to help alleviate these misconceptions from society via reformed structured syllabi that deal with problems students will face in the 21st century, then the Muslim youth of the future may be victimized to a degree beyond even the holocaust, and worst yet, they may not know how to respond intellectually.

Ad Hominem – Tool of the Islāmophobe

Ad hominem refers to attacking a person's character rather than dealing with the argument itself. So too, when the Prophet Muhammad ﷺ invited the people to desist from their fallacious philosophies inviting them toward a tradition premised upon principles of monotheism and socio-moral reform, instead of engaging with him, the hierarchy systematically attacked his persona. Ad Hominem attacks and their counter-responses are not foreign to those Muslims who 'read' and study the Qur'ān as opposed to merely reciting its Arabic text only or adopting isolated verses to be the overall message. The Qur'ān is replete with information on the topic warning the Messenger ﷺ of the malicious

methodology of the Meccans at the time. For the benefit of the reader, I will cite one example from the Qur'ān.

When Prophet Noah ﷺ approached his people due to their divagation from the path of Divine Oneness, he said to them,

أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

"That you must worship none except Allāh; indeed I fear the punishment of the calamitous day upon you."[15]

His call was to guide the people away from idolatry advising –in fear of what may happen to them if they did not desist- that they should worship God Almighty instead. The response of the people was a clear *ad hominem* attack,

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ

"The chiefs of his people, who were disbelievers, said, "We see that you are just a mortal like us, and we do not see anyone following you except the lowliest among us, without insight; and we do not find any merit in you above us – in fact, we consider you liars."[16]

As a result of their inability to respond on an intellectual level, they opted to malign the messenger instead. This is very much the situation that the Prophet Muhammad ﷺ found himself in, and unfortunately

---

[15] *Sūrah Hūd, 11:26*

[16] *Sūrah Hūd, 11:27*

what Muslims today experience daily, and the deafening silence of the 'democratic' leaders of the world is a loud response to their 'justice'.

Currently, in many of their private debate and dialogue circles (mainly social media groups), the haters of Islām prefer to focus on any narrative that gives rise to attacking the integrity of the Islāmic message rather than objectively studying the intricacies of its ideology. Instead of pondering the possible positives by viewing the Prophet Muhammad ﷺ as a chosen messenger who brought about great social transformation towards the Meccan's outlook of women, he is criticized for his polygamous marriages and dubbed a 'womanizer'. Instead of recognizing how he reformed barbaric bedouins into principled people who are now looked upon as beacons of hope in times of trial and tribulation, he is wrongfully viewed as a man whose ambition led him to hoodwink others into a false sense of reality to achieve his objective. Instead of gauging the hundreds and thousands of folk that he saved from the depths of darkness, he is ridiculed as a prophet who attempted suicide[17]. Subjective indeed! Retrospectively to the prophetic era, and predictably so, the exact methodology has been adopted by the enemies of Islām today. Whenever they approach the subject, they prefer to explore all of the negative 'possibilities', yet their resumes will have you believe that they are men of 'reason', but in reality, it is nothing but personal agendas that drive them to vilify the persona of the Prophet ﷺ to damage the credibility of his message.

---

[17] *This ridiculous objection has been refuted in Defense Against Disaster – A Response to the Systematic Vilification of Islām and It's Prophet ﷺ in the Modern Age.*

Aside from their overwhelming desire to spread lies about Islām - gaining momentum and fame within their circles in the process-, polemicists adopt this 'ad hominem' method to deter any would-be positive thinker from approaching the message of Islām in fear that if it is approached with even a modicum of objectivity, then the people may become inclined to its message.

Thus, the reader must be cognizant of this emerging pattern today and act to swiftly direct the objector to deal with the Qur'ānic discourse instead of attempting to deter people away from its message by their petty politics and red-herrings in the form of ad hominem attacks. As the reader progresses through the chapters in this book, the *modus operandi* of such people will become obvious in our rebuttals exhibiting the many shallow and baseless claims against Islām and its Prophet ﷺ, some of which belong to the genre of fantasy! The attacks on the persona of the Prophet ﷺ does not get any more obvious than the claims of the revisionists who, in their attempt to cast credible doubt in the credence of the religion, have bizarrely questioned the existence of the Prophet Muhammad ﷺ altogether. It seems like desperate times do call for desperate measures! As ludicrous as those claims may be, it is incumbent that the Ulamā (scholars) attempt to obliterate such false claims to ensure that the *waswasah* (dark suggestions) of the devil does not implant itself into the depths of the heart, later emerging as an evil seed of doubt, which, if left to grow unattended, may develop into an evil tree of disbelief.

Critical Errors in Assessing History

History cannot simply be binned or altered due to a theory in development however strong one may assume the evidence to be. This is an arrogant approach to history and one that simply undermines all of the extant data and follows to omit that data based on these ever-developing theories that are, in most cases, premised upon 'speculative' or 'assumptive' knowledge, and can, therefore, never reach 'certainty'. No revisionist can claim that any of their revised theories is a hundred percent certain.

As stated earlier in this chapter, testimony is a means of acquiring knowledge, and history has been recorded based on the testimony of people whose experiences were recorded and later juxtaposed with the archaeological evidence. To presume to understand the archaeological data better than the people who were there during those eras is arrogant. This methodology is erroneous as the great historian, Ibn Khuldūn mentioned the following as a source of error in historical writings,

"The seventh cause of error, and the most important of all, is the ignorance of the laws governing the transformations of human society... Another source of error in historical writing is the ignoring of the transformations that occur in the condition of epochs and peoples with the passage of time and the changes of periods"[18]

---

[18] *An Arab Philosophy of History, Selections from the Prolegomena of Ibn Khuldūn of Tunis, Page 28-30, translated by Charles Issaw, distributed in the U.S.A. by Groves Press Inc, Broadway, New York.*

Essentially, Ibn Khuldūn is still schooling these so-called 'academics' today who ignore the transformations that occur within societies and the changes those societies experienced over time. Sometimes the answer is not complex, yet revisionists prefer to unnecessarily obfuscate matters in order to give credence to their 'newly' found theories.

Thus, it will become clear to the reader that many of the revisionist claims against established Islāmic teachings are based on calculated guesswork when in fact the answer has been known and accepted for centuries, but it is these established answers which they 'choose' to incessantly reject, and in so doing, they are forced to develop other explanations which simply do not make sense from an objective standpoint.

Robert Spencer and Dan Gibson are prime examples in this regard, who make bizarre claims and abandon all the possibilities that negate their theories whilst promoting only the possibilities that enforce their own. Such is the subjective nature of this ridiculous rhetoric, that, in its biased pursuit to vilify Islām, it is even willing to 'rewrite' history under the pretense of 'revisionism'.

❁❁❁

Chapter Two - Did Muhammad ﷺ Exist?

The Truth About a Lie!

"...believing in the idea of an elaborate lie is easier than accepting a harsh truth, and the truth is, that the Prophet Muhammad ﷺ not only existed as a mere historical person, but his existence lives on today in the creed and characteristics of every Muslim as a paragon of pristine personality."

One of the many vile schemes of vilification against the religion of Islām hails from 'revisionists' who aim to rewrite history based on their uncertain theories of infinite 'possibilities', and who cherry-pick from the historical record on one hand but turn a blind eye to the innumerable sources of history that differ with their erroneous theories on the other hand. The latest in this line of critics to have exposed his true face to the world of Islām is one Robert Spencer. He is a member of the Melkite Greek Church, an American Anti-Muslim blogger who founded the 'Jihād Watch' blog and author of several books critiquing Islām and the Prophet Muhammad ﷺ in particular, of which his most controversial being, "*Did Muhammad Exist? An Inquiry into Islam's Obscure Origins*" in 2012. Suffice to say that unlike the hypocritical nature of many of his co-conspirators, his enmity against Islām -albeit subjective- is as clear as day. Could it perhaps stem from the fact that his grandparents were exiled for not accepting Islām? For most, that should be motive enough. Nonetheless, Spencer contends that the historical position of the existence of the Prophet Muhammad ﷺ is akin to fabled figures the likes of Robin Hood and Macbeth.

His theory is predicated upon a historically sporadic revisionist position taken up by a mere handful of orientalists, many of whom were responsible enough to *retract their original views* maintaining some intellectual integrity in the process. His main points of contention are

that *the Qur'ān and Sunnah*[19] *cannot be regarded as authentic sources of history in assessing the historicity of Islām's Prophet* ﷺ. Thus, he has conveniently opted for external sources as a means to assess the historicity of the Prophet Muhammad ﷺ.

The logical schema for his fallacious philosophy is as follows,

Premise One – If information about Muhammad is located outside Islāmic sources, then Muhammad existed.

Premise Two – Information about Muhammad is not located outside Islāmic sources.

Conclusion – Therefore Muhammad did not exist.

This manner of thinking is delusory because it limits the existence of a physical being from a specific geographical location from 1400 years ago by isolating the views of the people who were directly in contact with that particular person and by further -illogically- assuming that other people in distant lands would possess a more encyclopedic or accurate knowledge of the person in question instead of those who met him.

The fallaciousness of such a defective methodology is equivalent to stating that; in order to locate the history of the Christian viewpoint of Jesus ﷺ, all Christian narratives about him must be rejected, and

---

[19] *Sunnah refers to the sayings, actions, tacit approvals and disapprovals of the Prophet Muhammad* ﷺ *that were passed on through testimonial accounts with preserved chains of transmission.*

thereafter a search of his *entire biographical scope must be established from external sources.* This is akin to picking up an American newspaper in 1955 expecting to get an unbiased report about the Vietnamese. If this is the criteria to assess the existence of someone as famed as Jesus ﷺ, then according to the same principles of the very 'Christian' Robert Spencer, Jesus ﷺ could not have existed, but such a premise is as absurd as using a gold miner's scale to weigh mountains. It further proves the disinginuity of Spencer, who, being a devout Christian ought to have produced a book proving the historicity of Jesus ﷺ from non-Christian sources within the first few years of his death applying the *same standards* for his search for historical Muhammad ﷺ. Contrarily, Spencer conveniently ignores the very same question about the fundamental figure of his religion but demands a high level of evidence from non-Muslim sources to prove the historicity of the Prophet Muhammad ﷺ? Hypocritical indeed! Or perhaps it is a smart method to deter his fellow Christians from the dismal inaccuracies about Jesus ﷺ in Christian sources?

Essentially, the argument is a search for a historical straw man[20]. Robert Spencer rejects the Islāmic sources from hundreds and thousands of people who were eyewitnesses to the existence of the Prophet Muhammad ﷺ in order to build his straw man version on the historicity of the Prophet Muhamad ﷺ, and then to beat that straw man to a pulp. On which realm of reality would it be a more viable option to ignore all

---

[20] *The Straw Man Fallacy may be summarily understood as substituting a person's actual position or argument with a distorted, exaggerated, or misrepresented version and following to attack that distorted version.*

the preserved and authentic narratives from a people about their own preserved culture and tradition, and then to travel thousands of miles away from them and search for breadcrumbs leading back to the same place, failing which, the deduction is that the person did not exist? It's a neat trick when the outcome is solely to prove the non-existence of a person to an uneducated and emotionally charged audience. However, to an academic audience, it will be more along the lines of a circus show by a clown dressed in a suit.

Contemplatively, the cardinal point of Christian theology is cemented in the view of the crucified Christ, yet all mention of the crucifixion in the Bible is 'narrated' as an 'eyewitness' account of the event *without a chain of narration that reaches Jesus*[21]. Astonishing indeed that Robert Spencer ignores all of the skeletons in his Christological closet and aims to fault-find with an Islāmic tradition that boasts a far herculean historicity regarding the Prophet Muhammad ﷺ in comparison to what Christianity can offer in its eyewitness accounts for the establishment of a creed as crucial as the crucifixion.

Furthermore, it is quite astonishing -yet unsurprising- to see such a double standard thought process originating from a Christian revisionist

---

[21] *Islām is the only religion that boasts such stringent rules to assess the veracity of its narrations that an entire science was developed to investigate it. Scholars investigate whether the chain of narrators for each transmission is connected and reaches the Prophet Muhammad ﷺ, the reliability and trustworthiness of the narrator, the memory of the narrator, other authentic narrations of similar wording are also juxtaposed to assess if there are any defects in the tradition and then pinpointed to the specific narrator. No historical process is as thorough as the hadīth sciences.*

who ignores the countless chains of narrations regarding the Prophet Muhammad ﷺ that are traced directly to him via his companions. The same cannot be said about Christianity's holy book, the Bible, as many writers of the Bible started writing after the death of Jesus peace be upon him.

Epistemologically, Robert Spencer -like almost every other person on earth- accepts narratives about places or peoples of the past based on multiple attestations or mass transmission (mutawātir). For example, everyone accepts that countries such as China, Antarctica, etc. exist even though we may have not visited them. Likewise, the existences of Shakespeare or Alexander the Great are known through multiple attestations via eyewitness accounts that were transmitted generationally. In the case of the Prophet Muhammad ﷺ, the transmissions are both orally as well as transcribed records in numerous books, consisting of several thousands of authenticated transmissions tracing back to him. Any logical person with an elementary education of epistemology and Usūl al-Hadīth[22] will agree that the argument of Mr. Spencer is more of a subjective argument rather than an academic one.

The difference between a believing Muslim and a believing Christian is that Muslims will never attempt to utter such innuendo against Jesus عليه السلام insinuating that he never existed. This is because he is regarded as a Noble Servant and Messenger of God Almighty. Attacking his integrity is to attack the wisdom of God's decree, and most Christians

---

[22] *Usūl al-Hadīth refers to the science of studying the principles of the hadith from a worthy teacher with license (sanad) that reaches hadith masters.*

take advantage of this fact and more often than not, follow to hastily insult the Prophet Muhammad ﷺ as they are well-aware that Muslims will not retaliate equally by insulting Jesus ﷺ.

For many Christians, attacking and insulting the Prophet Muhamad ﷺ is not frowned upon, after all, he is *only* the descendant of Abraham ﷺ, via his first son Ishmael ﷺ. He is only the one through whom it was revealed that Jesus ﷺ was born miraculously to his chaste mother Mary ﷺ (19:16-21), and who defended her by saying -contrary to the Jewish allegations-, that she did not commit fornication (4:156), that God Almighty granted Jesus ﷺ many miracles (3:49), and saved him from the tyranny of the betrayers by raising him to the heavens (4:157) where he awaits God's divine decree to return (43:61) and set straight this crooked world from its wayward path. At that time, it will be clarified, particularly that Jesus ﷺ did not say to the people that he is God, or part of a trinity to be worshipped (4:159).

Are these the matters for which some of the Islāmophobic Christians deem sufficient to hate the Prophet Muhammad ﷺ and by extension his followers for? For honoring the mother of Jesus ﷺ and her noble son? Hence, the primary reason for criticism from the likes of Christians in the mold of Robert Spencer is *not due to any academic pursuit in search of truth.* Rather, it is due to their discontentment with the fact that the Qur'ān pointed out the fallacy of worshipping a trinity of Gods (21:22) resulting in many devout Christians calling into question the logic of this highly preached doctrine that is propagated as a theological foundation of the church.

The trinity is at best an *assumptively derived position lacking any explicit textual statement from the Bible.* Thus, the next option for Christian revisionists is to painstakingly investigate Islāmic historical sources for any 'seemingly' logical argument that can be utilized to confuse the uneducated Muslim and non-Muslim masses by *deflecting* all attention away from the dismal defects within their own religious tradition.

The Absurdity of the Argument

The absurdity of Robert Spencer's argument leans on such ludicrous foundations that any scholar who attempts to formulate a distinct book in response to his book will have wasted valuable time. Instead, the three simple methods to pulverize the premises of the arguments are as follows;

1) Logically prove that Robert Spencer contradicts himself by accepting the historicity of the Prophet Muhammad ﷺ at certain times whilst rejecting it at other times. If this can be established, then the contradiction proves the weakness of his thesis.

2) To locate historical data from non-Muslim sources closest to the prophetic era followed by a juxtaposition of those statements with the Islāmic sources which Robert Spencer claims to be unreliable. If the non-Muslim sources confirm the Islāmic sources then Robert Spencer's arguments are baseless. This is because his claim is premised on the idea that the Islāmic account is unreliable and 'biased'.

3) Prove that the authorities he refers to as scholars and from whom he has taken inspiration, contradict his claim.

The above three points are more than sufficient to exhibit the feebleness of Spencer's entire premise without the need for any verbose fulmination from Islāmic sources, as the logical proofs against his prejudiced position alone suffices in proving the existence of the Prophet Muhammad ﷺ as not merely a historical personality, but as a praiseworthy paragon for people today.

Implications of this Preposterous Postulation

The implications of Robert Spencer's claims are grave indeed as they not only bring into question the person but the entire religion itself. Of course, this is the primary objective behind the assault on the historicity of the Prophet Muhammad ﷺ in the end. The logical schema for his objective is as follows, and may be identified as the fallacy of denying the antecedent[23]

---

[23] *The antecedent – refers to the first half of a (hypothetical) proposition and is identified when the "if" clause precedes the "then" clause".* → (implies), ¬ (not), ∴ (therefore).

- If P, then Q.
- P is the antecedent
- Q is the consequent

The schema is as follows,

1. P → Q (if P implies Q)
2. ¬ P (not P)
3. ∴ ¬Q (therefore implies not Q)

Premise One – If Muhammad existed, then all Islāmic objections against Christianity are valid.

Premise Two – Muhammad does not exist.

Conclusion – Therefore, all Islāmic objections against Christianity are invalidated.

Herein lies the deception and primary objective for Robert Spencer's assault on the historicity of the Prophet Muhammad ﷺ as the 'existence' of Islāmic teachings, and the works of the scholars of Islām have articulated the immense fallacies in Christian theology sourced from the Qur'ān and Sunnah. Thus, if they can somehow create confusion by questioning his existence from a historical perspective, then all arguments against their theology will routinely cease to exist in the process. Hence, responding to this deception is of critical importance in order to equip the masses regarding the truth about this lie!

Essentially, Robert Spencer concludes to his readership that Islām is nothing but a fairy-tale created by politicians and that the 1.8 billion Muslims of the world today have been deceived, with the only alternative for these billions of lost souls to have any chance at salvation is, well, "Christianity" of course? It is a neat trick if you are ignorant. To anyone remotely educated, it is evident of fringe scholarship.

Whilst his theories are ludicrously bizarre, they must be considered as a direct challenge to the historicity of Islām, and if left unattended from Islāmic scholarship, then conformist atheists too will latch onto it like

vultures to a carcass and continue to confuse those who are not well-grounded in the foundations of the faith.

The reason for this particular refutation forming the early chapter of this book is to exhibit to the reader;

a) The extremist endeavours of the supposed academics of the world today in their quest to demonize Islām,

b) That there are essentially two types of scholarship,

   1) Mainstream and 2) Fringe scholarship, and that Robert Spencer belongs to the latter. Just because an argument may sound logical, does not make the argument 'sound'.

c) Since such views are heavily propagated on mainstream media, a response of this nature can accentuate the appropriate answers which can then be propagated to those who have been hoodwinked by the con of such folly men.

Thinking in Circles

Robert Spencer has essentially brought about a fallacious form of reasoning employing a *circular argument* in which he opines that Prophet Muhammad ﷺ does not exist simply because Islāmic literature is an invalid source of history. Two main issues arise from this faulty reasoning;

Firstly, Spencer is no Islāmic scholar! This is a ruse to deceive naïve readers as he is not a holder of a degree in formal Islāmic studies from

any recognized Islāmic university. It is flabbergasting to note that people with no qualification in an established field[24] are moonlighting as experts in that particular area. Even more astonishing is the height of ignorance from the blind followers of this revisionist rhetoric who lack the basic acumen to detect that they are accepting information from someone advising them *outside of his area of expertise*, and like lambs to the slaughter, they follow without question. Asking a blind man for directions is one thing, but becoming annoyed at being lost after seeking those directions is the height of ignorance. Therefore, the works of Robert Spencer should be viewed as nothing more than a schoolboy's attempt to critique his headmaster, and the ramblings of an emotionally driven polemicist with a vendetta to vilify Islām by veiling the truth from would-be believers.[25]

Secondly, Robert Spencer ends the fulmination before it can even begin to flourish. This is because in 2006 he wrote a book called, "*The Truth About Muhammad – Founder of the World's Most Intolerant Religion*" in which he presents an account of what the Prophet Muhammad ﷺ said and did from the writings of the early biographers such as Ibn Is'hāq, Ibn Sa'd, and ibn Jarīr At-Tabrī ﷺ, a chronology of the Prophet's life from

---

[24] *Some of the most prestigious universities in the world acknowledge and teach Islāmic history, arts and culture, etc. Robert Spencer is further casting doubt upon the scholarship of every university in the world that 'recognizes' Islām as being the religion propagated by the Prophet Muhammad ﷺ who, according to him did not exist.*

[25] *One may argue that this is an ad hominem approach, but it is far from it because Robert Spencer is no expert in the field, and has blatantly attacked the historicity of the entire religion.*

birth to demise, as well as citations from the Qur'ān and hadīth corpus including the works of Al-Bukhārī and Imām Muslim. In Chapter One of that book, he states under the purpose for writing it,

"This is not a comprehensive biography of the Prophet of Islam, although it does provide a general outline of the trajectory of his career."[26]

Essentially, to 'sell' his publication, he conveniently utilized Islāmic literature to form the basis of his book to vilify the Prophet Muhammad ﷺ. At the end of the day, *it's all about the benjamins.* He continued to *coin* new theories and subsequently sold many more books citing Islāmic source material to develop his dismal dialogues. Then, suddenly, albeit without much thought, in 2012 he wrote *"Did Muhammad Exist? An Inquiry into Islām's Obscure Origins"* in which he questions the validity of the Islāmic tradition as a source? Of course, it would be a 'seller' although it contradicted the intellect and the methodology of his previous books (in which he utilized Islāmic source material as evidence to formulate his arguments). The contradiction between just these two aforementioned titles of Robert Spencer is evident to the erudite that he conveniently changes his position and methodology to suit his agenda.

In retrospect of the above, Robert Spencer's lack of scholarship and qualification is not just evident in Islāmic matters, but in the field of logic as well. His argument for the inauthenticity of Islāmic sources and the existence of the Prophet Muhammad ﷺ at one time, then the denial of

---

[26] *The Truth About Muhammad: Founder of the World's Mosr Intolerant Religion, Page 11, Robert Spencer.*

his existence and the sudden yet subsequent rejection of Islāmic sources at other times is a rather ridiculous stance that proves the contradiction.

To add insult to injury, Spencer wrote another book in 2018 called, *"The History of Jihad. From Muhammad to ISIS"*. The following can be seen in the amazon profile of Robert Spencer for the abovementioned book,

> *"The History of Jihad: From Muhammad to ISIS, Islamic scholar Robert Spencer proves definitively that Islamic terror is as old as Islam itself, as old as Muhammad, the prophet of Islam"*

So Robert Spencer moonlights as an Islāmic scholar to give off the idea to unsuspecting users online that his works may be from the perspective of a Muslim when in reality it is the view of an Islāmophobe.

Furthermore, this later book that was written 'after' he wrote 'Did Muhammad Exist?', states that the so-called 'Islāmic terror' (an oxymoron) is as old as 'Muhammad'? This is the inevitable end of the fringe scholarship moonlighting as academia. Deceptive indeed, because if the Prophet Muhammad ﷺ did not exist, then "Islāmic terror" cannot be as old as the prophet of Islām because a non-existent entity cannot give rise to an existent ideology! Hence, as affirmed in chapter one under the section on epistemology, we reiterate that many of these agenda-driven revisionists forego basic logic in their emotional attempt to annihilate Islām, but in reality, they bring nothing but shame to themselves while Islām continues to flourish!

Additionally, even though I may not be a history major, my limited knowledge tells me that when someone asserts, "from" one era in history "to" another era, it must recognize 'both' eras of discussion and the people mentioned in them as being 'acceptable' in their respective timelines, without which, there cannot be a starting point to develop the timeline. Thus, Robert Spencer has placed himself in a precarious position –no doubt due to being in a quagmire of confusion- and has inadvertently contradicted his stance *by his own pen*. God Almighty has warned the believers of the *modus operandi* of such people,

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

"They long to extinguish God's light with (a breath from) their mouths, but God will surely perfect His light, however hateful (it may be) to the disbelievers."[27]

Robert Spencer did indeed attempt to blow out the light of Islām, but his efforts were in vain because today, Islām remains the fastest-growing religion and will continue to endure even against innumerable adversity from the Islāmophobes of the world and eventually overcome it all (9:33) via its logical inferences amongst numerous other reasons.

Historicity of the Prophet Muhammad ﷺ from Non-Muslim Historians

A perusal of the outlandish theories by Spencer reveals that they are premised on the fantasy of "perhaps" and "maybes", and based on these weak "possibilities" he builds his shaky scaffold for these theories.

---

[27] *Sūrah As-Saff, 61:8*

Additionally, anyone who has watched his interviews will have noted that he is often in the habit of saying 'I think' followed by a bizarre theory, yet the world of Islām is yet to see him apply these bogus standards to his criticism of Christianity.

Of course, no intelligent person would expect intellectual integrity and objectivity from an anti-Muslim writer in the Islāmophobic mold of Robert Spencer. Nonetheless, his namesake, Robert G.Hoyland is indeed qualified to comment as having previously held the position of Professor of Islamic history at the University of Oxford's faculty of Oriental Studies. He wrote a book titled, *"Seeing Islam As Others Saw It: A Survey and Evaluation of Christian, Jewish and Zoroastrian Writings on Early Islam"*.

The book contains an extensive collection of Greek, Syrian, Coptic, Armenian, Latin, Jewish, Persian, and Chinese primary sources written between 620 and 780 AD in the Middle East, which provides a survey of *eyewitness accounts of historical events during the formative period of Islām.* Considering that the Islāmic sources place the Prophet Muhammad ﷺ between 570 AD and 632 AD, the eyewitness accounts from non-Muslim sources as early as 620 AD stand to corroborate his historicity with relative ease, contrary to the unqualified enemies of Islām posing as 'revisionists' from 1400 years later who 'assume' to know better, but then, to sell more books, suddenly forget how history works by contradicting previous premises. The rest, as they say, is history!

Hoyland presents 'evidentiary' text of over 120 seventh century manuscripts, and he believes that the earliest explicit record of the Prophet Muhammad ﷺ comes from the manuscript of Thomas the

Presbyter, a Syriac Orthodox priest from Mesopotamia who wrote the Syriac Chronicle of 640 which is also known as the Book of Caliphs in which he states,

"In the year 945, indiction 7, on Friday 7 February (634) at the ninth hour, there was a battle between the Romans and the ***Arabs of Muhammad (tayyaye d-Mhmt)*** *in Palestine twelve miles east of Gaza."*[28]

The above is *explicit evidence* from a non-Muslim source proving the existence of the Prophet Muhammad ﷺ within his lifetime. However, Robert Spencer completely ignores this information as evidence most likely because it would cause his bogus theory to evaporate faster than a droplet of water in the heat of the desolate desert-sun. Such, are the double standards of the Islāmophobes, who are blinded from reason by their hatred for Islām. Spencer retorts that 'Mehmet' *could* mean a chosen one and *does not necessarily refer to the Prophet Muhammad* ﷺ. This is a weak claim because the writings explicitly mention the 'Arabs of Muhammad'. In these matters, Spencer switches from revisionist to denialist as a corollary of his evident hatred for Islām disguised as revisionism. Yes, the word 'Muhammad' *can be* translated as 'The Praised One', and it *can refer to anyone*, but why does it have to take on every other possibility aside from the one glaring possibility in front of you? The only time a person will adopt every other possibility that opposes one's tunnel-visioned-view is because admitting to the truth of that one possibility will result in accepting that the Prophet Muhammad ﷺ did

---

[28] *Seeing Islam As Others Saw It, Robert G. Hoyland, Page 120.*

indeed exist. Astoundingly, the simplest answer -as explicated by Occam's Razor- is not even as an option when it comes to a critique of Islāmic history.

Prophet Muhammad ﷺ according to Sebeos, Bishop of Bagrantunis

Bishop Sebeos was a 7th-century Armenian bishop and historian whose writings chronicling 6th century Armenia and its surrounding areas are regarded as a valuable source of history. The following is believed to have been written approximately 40 years after the Prophet Muhammad's ﷺ migration to Medina. Bishop Sebeos writes,

"At that time a certain man from among those same sons of ***Ismael*** *whose name was* ***Mahmet****, a merchant as if by God's command appeared to them as a preacher [and] the path of truth. He taught them to recognize the God of Abraham, especially because he was learned and informed in the history of Moses. Now because the command was from on high, at a single order they all came together in unity of religion. Abandoning their vain cults, they turned to the living God who had appeared to their father Abraham. So Mahmet legislated for them: not to eat carrion, not to drink wine, not to speak falsely, and not to engage in fornication."*[29]

Once more, the existence of the Prophet Muhammad ﷺ from a Christian source of history is established *without ambiguity*. Yet Spencer would have us all believe the above to be ambiguous and that it was either a title for some other praised person who we have no data about, or

---

[29]*The Armenian History Attributed to Sebeos by R.W.Thomson, Translated Texts for Historians, Volume 31, Pages 95-96, Published by Liverpool University Press.*

someone else altogether, but it simply cannot be in reference to the only person it could be, viz. Prophet Muhammad ﷺ. Astonishing logic indeed!

Contemplatively, the account of Bishop Sebeos stands to obliterate Robert Spencer's unscholarly theory by further confirming the validity of the Islāmic sources. Spencer claims that Islāmic sources are unworthy of establishing historicity, however, Sebeos' account *confirms the authenticity of the Islāmic sources*. Spencer's claims have no evidence to support his theory, whilst Sebeo's does. Are we to believe Spencer, a known Islāmophobe, or the unbiased account of Sebeos, a Bishop who lived in the 7th century?

Spencer very cunningly chooses the science of hadīth literature as a means to vilify all information regarding Islām. He avers that the existence of some fabricated text within the field of hadīth brings into question everything regarding the Prophet Muhammad ﷺ from hadīth sources. Once more, another fallacy and a cheap parlour trick used no doubt to deceive the ignorant.[30] This is to say that a single black brick on a white wall, results in the entire wall being black, or an entire building being rendered invalid due to the one crooked tile. Once more, the

---

[30] *Muslims should be aware of the same methodology employed by the group known as the Qur'ānists or Qur'ān only sect. They too adopt an almost identical modus operandi by vilification of the entire hadīth corpus as a corollary of the existence of certain fabricated texts located in the hadīth. This will be topic of a forthcoming publication - God Willing.*

illogical assertions by the revisionists are astonishing, yet they expect to be taken seriously in the world of academia.

Point of Interest - What all of these polemicists and revisionists fail to realize is, that it was not some revisionist or critic of Islām who discovered forms of inconsistency in the hadīth sciences. Rather, it was the 'Muslim hadith Scholars' (Muhaddithūn) who developed a rigorous system to ensure the authenticity of the Sanad (chain of transmission) and the matn (text) *over a millennium ago.* It was these scholars who sifted through the thousands of narratives and identified which of them were strong, weak or even fabricated because they were fearful of attributing to the Prophet Muhammad ﷺ a statement that he may have not said, or denying a statement that he may have said. This rigorous science of authentication came to be known as 'Al-Jarh wat-Ta'dīl'.[31] Spencer -and most of the enemies of Islām today- misleads his acolytes by allowing them to believe that western scholarship identified these fabrications. That is deception. Rather, it was honest to God Islāmic scholars who refused to accept matters attributed to the Prophet Muhammad ﷺ, irrespective of how wonderful those particular narratives may have caused him to seem. The scholars identified the fabricated narrations by exhibiting the inaccuracies within the chain or text. What Spencer fails to divulge to his sheeple, is that the authentic traditions far outnumber the fabricated ones. Being a fan of the wayward Goldziher, Spencer emulates these arguments attacking the hadīth literature. Nonetheless, we shall endeavour to establish from the account of Sebeos, whose non-Muslim corroboration is

---

[31] *In reference to the science of hadīth criticism also refered to as Ilm-Ar-Rijāl.*

in fact a strengthening of Islāmic sources that further debunks Spencer's lack of research on the faculty of hadīth sciences, exposing his fraudulent claim against Islāmic scholarship.

Firstly, Sebeos mentioned that the Prophet Muhammad ﷺ was the descendant of Ishmael ﷺ. So how could this 'praised' person be someone else? This view corroborates with the Islāmic account whereby a man came to the Messenger ﷺ of Allāh ﷻ and said,

يا ابنَ الذَّبيحَينِ فتبسَّمَ رسولُ اللهِ صلَّى اللهُ عليهِ وسلَّمَ

"O Son of the two sacrificed ones!' Thereafter the Prophet ﷺ smiled at him."[32]

The abovementioned narrative is further explained by the commentaries of hadīth that state,

"It is a known fact that the Messenger ﷺ is a descendant of Prophet Ishmael ﷺ. A perusal of the prophetic biography further reveals that the Beloved Messenger's ﷺ father, Abdullāh ﷺ also experienced a predicament upon his birth necessitating a sacrifice of sorts.[33] *Nonetheless, due to that event, the Messenger ﷺ was known as the son of the 'sacrificed' one. The above citation proves that when the Prophet ﷺ was called upon with the appellation of being*

---

[32]*Tafsīr Ad-Durrol Manthūr by Imām Jalāluddīn As-Suyūtī, Al-Bidāyah Wan-Nihāyah, Story of the Sacrificial Child, Page 121, Published by Bayt Al-Afkār Ad-Dauliyyah with reference to Tafsīr At-Tabrī and Al-Mustadrak of Imām Al-Hākim.*

the son of two sacrificed persons (Abraham and Abdullāh), his response was not one of admonition or correction. Rather, he ﷺ responded by his radiant smile."[34]

Secondly, Sebeos makes mention of the Messenger ﷺ as being a 'merchant'. This is another well-established fact from the Sīrah traditions. His business acumen was so famed that the city's wealthiest of families sought him. Eventually, an accomplished businesswoman of her time, Sayyidah Khadījah ﵂ approached him to manage her business as she saw in him traits of honesty in a very dishonest Arab society. After all, he was known by the citizens of Mecca as "Al-Amīn" (The Honest). She would eventually seek a proposal to marry him and even though she was some 15 years his senior, Sayyidah Khadījah ﵂ became his first wife and one of his most pivotal pillars of strength for what was to come. Nevertheless, all of the Sīrah sources *concur* with the account of Sebeos that the Prophet Muhammad ﷺ was indeed a merchant, contrary to Spencer's bizarre views.

Thirdly, Sebeos wrote, *"...He taught them to recognize the God of Abraham, especially because he was learned and informed in the history of Moses..."*. This is referring to his understanding of the teachings of Islām, which the Qur'ān clearly establishes,

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

---

[34] *Stories of the Prophets for the Modern Age – Volume One, Chapter Four, The Story of Prophet Abraham ﵇ and the Dichotomy of Faith and Reason, Page 247, Published by the Islāmic Lifestyle Solutions.*

"And who will renounce the religion of Abraham except him is a fool at heart? We indeed choose him (Abraham) in this world; and indeed in the Hereafter he is among those worthy of being closest to Us."[35]

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ۝ إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ۝ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ

"Whereas the Hereafter is better and everlasting. (17) Indeed this is (mentioned) in the former scriptures. (18) In the Books of Ibrahim and Moosa." (19)[36]

Thus, the historical account of Sebeos confirms the teachings of Prophet Muhammad ﷺ. This is information that he could not have known without the narratives being passed on to him from the people who had learned from the Prophet Muhammad ﷺ.

Fourthly, Sebeos identified a point of strategic importance favouring the followers of Islām, and is apparent from this statement, *"Now because the command was from on high, at a single order they all came together in unity of religion..."* The concept of unity in the Islāmic tradition has been emphasized tremendously in the Qur'ān and advises believers to be part of a brotherhood (49:10), and to hold firm onto the (unifying) rope of God and avoid disunity (3:103), and to not adopt the way of the polytheists who divided and attempted to justify their divisions (30:31-32).

Fifthly, Sebeos further confirms Islāmic legislation by stating, "*So Mahmet legislated for them: not to eat carrion, not to drink wine, not to speak falsely, and not to engage in fornication.*" This is a direct reference to the

---

[35] *Sūrah Al-Baqarah, 2:130*

[36] *Sūrah Al-A'lā, 87:17-19*

teachings of the Qur'ān which Robert Spencer ridiculously asserts to be an invention of men because the man behind the message was a mere myth? The references made by Bishop Sebeos can be easily traced from the following verses of the Qur'ān,

a) Legislation prohibiting carrion

حُرِّمَت عَلَيكُمُ المَيتَةُ وَالدَّمُ وَلَحمُ الخِنزيرِ وَما أُهِلَّ لِغَيرِ اللَّهِ بِهِ وَالمُنخَنِقَةُ وَالمَوقوذَةُ وَالمُتَرَدِّيَةُ وَالنَّطيحَةُ وَما أَكَلَ السَّبُعُ إِلّا ما ذَكَّيتُم وَما ذُبِحَ عَلَى النُّصُبِ وَأَن تَستَقسِموا بِالأَزلامِ ۚ ذٰلِكُم فِسقٌ

"Forbidden for you are carrion, and blood, and flesh of swine, and that which has been slaughtered while proclaiming the name of any other than Allah, and one killed by strangling, and one killed with blunt weapons, and one which died by falling, and that which was gored by the horns of some animal, and one eaten by a wild beast, except those whom you slaughter; and (also forbidden is) that which is slaughtered at the altar (of idols) and that which is distributed by the throwing of arrows (as an omen); this is an act of sin..."[37]

b) Legislation prohibiting wine,

يا أَيُّهَا الَّذينَ آمَنوا إِنَّما الخَمرُ وَالمَيسِرُ وَالأَنصابُ وَالأَزلامُ رِجسٌ مِن عَمَلِ الشَّيطانِ فَاجتَنِبوهُ لَعَلَّكُم تُفلِحونَ

"O People who Believe! Wine (all intoxicants), and gambling, and idols, and the darts are impure – the works of Satan, therefore keep avoiding them so that you may succeed."[38]

---

[37] *Sūrah Al-Mā'idah, 5:3*

[38] *Sūrah Al-Mā'idah, 5:90*

c) Legislation condemning falsehood,

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

"And do not pronounce for what your tongues falsely describe: "This is lawful and this is forbidden," so that you fabricate falsehood in attribution to God. Surely those who fabricate falsehood in attribution to God do not prosper."[39]

d) Legislation prohibiting fornication,

وَلَا تَقْرَبُوا الزِّنَا ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

"And approach not fornication; surely it is an indecency, and evil as a way."[40]

Is it a 'coincidence' that Sebeos, a Christian Bishop and historian having no direct contact with the Prophet Muhammad ﷺ yet indicated in his writings toward the 'Arab' ethnicity and 'name' of the Prophet of Islām? Is it *also a coincidence* that he recorded the teachings of this very 'Arab' prophet by the name of Muhammad ﷺ a mere 40 years after he migrated to the city of Medīna? Is Robert Spencer saying that a known Christian Bishop is also part of this elaborate conspiracy and an accomplice to the politics of Muslims to forge a figure who would later become one of the most influential persons in history? If the reader recalls, I did stipulate that the so-called academics from the haters of Islām

---

[39] *Sūrah An-Nahl, 16:116*

[40] *Sūrah Al-Isrā, 17:32*

-donning the garb of revisionism-, conveniently relinquish their god-given senses in their poisonous pursuit to promote Islām as the villain!

Any person with even a modicum's measure of mind would be able to identify the true plot and agenda here. It is therefore pointless to explore further writings from non-Muslim historians as the pages of history are profuse with affirmations and attestations of the existence of the Prophet Muhammad ﷺ from these unbiased sources. Spencer needs to know that his views are not academic because academia requires a bias-free account and his are overtly biased!

Revisionist Patricia Crone Proves that Muhammad ﷺ Did Exist!

Initially, Patricia Crone opined that proving the historicity of the Prophet Muhammad ﷺ was challenging, and Robert Spencer cited her as one of the scholars or authorities to support his view disproving the existence of the prophet of Islām. However, later on, she retracted that view striking a death knell to Spencer's theory, especially since she had been cited as an authority by him. In an article titled, *"What do we actually know about Mohammed?"* she states -contrarily to Spencer,

*"...**There is no doubt that Mohammed existed,** occasional attempts to deny it notwithstanding. His neighbours in Byzantine Syria got to hear **of him within two years of his death at the latest;** a Greek text written during the Arab invasion of Syria between 632 and 634 mentions that "a false prophet has appeared among the Saracens" and dismisses him as an impostor on the ground that prophets do not come "with sword and chariot". It thus conveys the impression that he was actually leading the invasions.*

Mohammed's death is normally placed in 632, but the possibility that it should be placed two or three years later cannot be completely excluded. The Muslim calendar was instituted after Mohammed's death, with a starting-point of his emigration (hijra) to Medina (then Yathrib) ten years earlier. Some Muslims, however, seem to have correlated this point of origin with the year which came to span 624-5 in the Gregorian calendar rather than the canonical year of 622.

If such a revised date is accurate, the evidence of the Greek text would mean that Mohammed is the only founder of a world religion who is attested in a contemporary source. But in any case, this source gives us pretty irrefutable evidence that he was an historical figure. *Moreover, an Armenian document probably written shortly after 661 identifies him by name and gives a recognisable account of his monotheist preaching..."*[41]

One of the leading revisionists in the world concluded that the evidence is quite irrefutable, yet detractors in the mold of Robert Spencer have no qualms in conjuring up conspiracy theories in order to vilify Islām. Fringe scholarship indeed!

So, Did Muhammad exist? Or was he the figment of some politician's imagination? A student of academia would answer 'Yes he indeed existed'.

For Christian revisionists like Robert Spencer, believing in the idea of an elaborate conspiracy is easier than accepting a harsh truth, and the truth is, that the Prophet Muhammad ﷺ not only existed as a mere

---

[41] *What do we actually know about Mohammed? By Patricia Crone, 10 June 2008, published online by www.openndemocracy.net*

historical person, but his existence lives on today in the creed and characteristics of every Muslim as a paragon of pristine personality. Only an Islāmophobe would choose to question the historicity of the Prophet Muhammad ﷺ, because accepting such a harsh truth comes with the responsibility to reflect on its rational arguments against many later invented Christian doctrines such as the Trinity etc. Thus, to avoid those arguments, it is easier to question the validity of the source and choose to reject its message based on that fallacious choice.

Proof via Preserved Written Text

Since revisionists in the distasteful mold of Robert Spencer require a kind of proof that is subjectively selective and limited to sources that they are sure will assist in fulfilling their plot, it is vital to include a refutation of this bogus stance from other non-Muslim sources that have been preserved.

Papyri[42] dating back to 22 AH onwards in Greek and Arabic exhibit the following open formula to all matters Islām;

"bism Allah/ en onomati tou theou ("In the name of God"); bism Allāh al-ra~mān al-ra~fm ("In the name of God the Compassionate the Merciful"); syn theo ("With God").[43]

---

[42] *Pl. of papyrus refers to ancient writing material made from the pith of the papyrus plant.*

[43] *Seeing Islam As Others Saw It, Robert G.Hoyland, Page 688*

Regarding traces of the existence of the Prophet Muhammad ﷺ from written texts, Robert Spencer conveniently opines that the recording of the 'basmalah'[44] is irrelevant because it does not support the existence of the Prophet Muhammad ﷺ, and once more his incessant and selectively biased reasoning is on exhibition. Contrarily, it's recording on papyri from non-Muslim sources traced to within a decade of his demise is of absolute relevance because the 'basmalah' is evidence of the Qur'ān, which is the scripture of Islām that the Prophet Muhammad ﷺ claimed to have received. Spencer's logic or lack thereof, is to say that if there was any archaeological evidence in the form of papyri scripts that matched a Biblical text or teaching traced back to Jesus ﷺ, that such a text and teaching would be 'irrelevant' to prove the existence of Jesus ﷺ at all? 'If such a source existed, Robert Spencer would attempt to break the 100m sprint record to receive such information. Alas, such information on the part of the Christian Jesus is as scarce as a large body of water in the desert.

In addition to the above, a partially preserved papyrus dated to 65 AH with the phrase *'was-salāmu alā mun ittaba'al hudā'* (peace be upon the one who follows the guidance) is also on record and proves the existence of the Prophet Muhammad ﷺ, who would write that particular phrase when addressing non-Muslim leadership.[45] If he did not exist, and if the hadīth literature was as inaccurate as he claims, how does Robert Spencer

---

[44] *Abbreviation for the opening formula and verse of the Qur'ān that reads Bismillāh hir-Rahmānir-Rahīm (In the name of God the Compassionate the Merciful)*

[45] *See Al-Bukhārī, Book of Revelation on the Prophet Muhammad's letter to Heraclius in Jerusalem, Hadīth no.6*

reconcile the hadīth narrations that state the exact wording located in the papyrus? Sure, more 'coincidence' when the sources agree, but 'highly improbable when 'speculation' and 'conspiracy' theories are at play.

Prophet Muhammad ﷺ in Coinage and Numismatics

Another absurd claim by Mr. Spencer -promoting his subjective view- regarding the historicity of the Prophet Muhammad ﷺ opines that a lack of his mention in coinage minted in early Islāmic history proves his non-existence. The claim is absurd because Spencer exhibits his sciolistic approach to Islām and history in general and conveniently fails to inform his readers that the Prophet ﷺ was not sent to earth to establish kingdom and rule, hence possessed no ambition in the minting of coins as seeking worldly reputation was not one of his objectives like the many kings before him who were driven by the fascination to see their images minted on coins to be distributed far and wide.

It is vital for the reader to summarily understand history in relation to Islām and coinage before blindly adopting the *straw-man* view that is exhibited by Spencer. Islāmic coinage began after the newly established Muslim state conquered the Sassanian empire. Initially, subtle changes were initiated with the simple addition of the *basmalah*[46] to the already extant Sassanid coin designs. Hence initial coins during the Islāmic era are found to have images or figures of persons albeit contrary to the

---

[46] *Basmalah is an abbreviation of the Islāmic opening formula at the beginning of the Chapters of the Qur'ān;* بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ *– (In the Name of Allāh, The Beneficent, The Merciful)*

Islāmic ideals, not without valid reasons. Later on, the inclusion of the Arabic script replaced the Pahlavi script and the Hijrī calendar replaced the Yesdigrid era. Likewise, after defeating the Byzantines the extant coins were marked as passable by either stating that they were *tayyib* or *sahīh* (good for use). After establishing their authority, the horizontal bar from the cross was removed and Arabic text was included. Historians generally credit the initial minting of coins to Abdul Malik ibn Marwān who created a new gold currency. However, records indicate to an earlier view during the reign of the companion of the Prophet Muhammad ﷺ Amīr Mu'āwiyah bin Abī Sufyān ﷺ as his name features on some coins. Stefan Heidemann, a professor of Islāmic studies at the University of Hamburg opines that the oldest Islāmic coins were minted in the year 35 AH corresponding to 655 / 656 AD.[47]

Prior to delving into any detail regarding the Prophet Muhammad ﷺ in numismatics, the objections of Spencer in this regard must be summarised. Robert Spencer rejects the notion of the existence of name 'Muhammad' on coins being specific to the Prophet Muhamad ﷺ of Islām for two basic reasons;

1) That the word 'Muhammad' was a general title for a 'Chosen One' and *could be for anyone*, not necessarily reserved for the Prophet Muhammad ﷺ

---

[47] *See article "The First Dated Islāmic Coin", April 18th 2019 published by Coin Weekly.*

2) That some of the coins minted during the early Islāmic period featured *images* in addition to the cross on the Byzantine coins which was the symbol of Christianity, and since the Muslim belief is that Jesus ﷺ will return and break the cross, it is, therefore, -according to Spencer's warped logic- inconceivable that Muslims would have allowed the cross to remain on the coins. Hence, the name 'Muhammad' on early coins could not be in reference to the Islāmic prophet but *could perhaps* be some other praiseworthy person at the time of its minting.

Regarding the first objection, the response is that if Spencer can somehow suppress his subjectivity and steer his path objectively, he will conclude much like the thousands before him that the mention of the name 'Muhammad' on early coins is *not a general one but specifically as a 'messenger' of God.* How many other 'Muhammads' can Spencer evidence for the readers during that period that were 'also' claimants to messenger-ship? Hence, the only 'Muhammad' that it *could perhaps* allude to is the actual one that had hundreds of thousands of followers who heard him make this claim to messenger-ship. Alas, none of these accounts seem to merit any credibility to these irrational revisionists who concoct elaborate conspiracy theories to avert attention from the truth.

This viewpoint is further corroborated by the evidence of the *basmalah* on numerous coins, which is part of a verse of the Qur'ān and has been explained in the previous section of this chapter. Within a few paragraphs, readers will notice that there is no escaping these two explicit mentions of 'Muhammad' as a 'Messenger' both in word, as 'Muhammad Rasūlillāh (*Muhammad is the Messenger of God*) and

reference from scripture by the *basmalah* in early coins. Rejection of this information by some revisionists is purely driven by an agenda that has already been divulged and will be further documented in other chapters as merely an attempt to vilify, and by extension to question the veracity of the religion of Islām.

Regarding his second objection, it must be stated that it is nothing but a ruse, a red-herring to shift focus from the evidence exhibiting the existence of the Prophet Muhammad ﷺ within a few decades after his demise and is merely his own subjectively and Islamophobically hurdled view that limits his perception to only one possibility. Spencer insists that the presence of Christian symbolism such as the cross or an image on a coin which also features the name 'Muhammad' simply means that it could not be a specific mention of the Prophet Muhammad ﷺ as Muslims would simply *not allow such practices*. Once again, his sciolism on Islāmic understanding is evident as he is unaware that the Prophet Muhammad ﷺ also taught his companions tolerance. This is clear from the numerous incidents in his life whereby he entertained non-Muslim entourages and even designated the Christians of Najrān an area to pray *within the mosque*. Such is the tolerance of the Prophet Muhammad ﷺ that Islamophobes wish the world remains ignorant of.

Nonetheless, in response to the preposterous allegation; that the presence of the Christian symbol of the cross on a coin could 'only' mean that the coin was not minted by Muslims, has been refuted by historians who explained a simple and most logical explanation;

*'In AG 971 [of the Seleucid era, counting from 312 BC], Constans's [II] 18th year, many Arabs gathered at Jerusalem and made Mu'āwiya king... In July of the same year the emirs and many Arabs gathered and proffered their right hand to Mu'āwiya ...**He also minted gold and silver, but it was not accepted, because it had no cross on it.**'*[48]

The simple reason for the presence of these supposed contradictions of the Muslim pronouncement of faith (Kalimah) and the Christian cross was allowed to facilitate access of the coin to flow within the Christian community who preferred the coin exhibiting their religious symbol. Had Robert Spencer considered this point objectively, and freed himself from the manacles of subjectivity, he would have deduced precisely as those before him, that the coins in which the name and pronouncement of the Islāmic faith were present were indeed an indication of the Prophet Muhammad ﷺ irrespective of the Christian cross.

Insofar as the remaining point relating to the images of others on Islāmic coins are concerned, analysis of one of the earlier coins refutes Spencer's premise. We must be cognizant of the fact that Muslims were rational enough to understand that socio-economic change in addition to socio-religious change all at once may be counterproductive. A prime lesson deduced -no doubt- from how the Qur'ān was revealed piecemeal and not all at once.

---

[48] *The Seventh Century in the West-Syrian Chronicles (Liverpool 1993, 31–32) by Andrew Palmer.*

Thus, the changes were, at times quite subtle. If it can be proved that in areas other than Byzantine, Muslims did not make wholesale changes to the already prevalent coinage systems of the land, but made subtle changes to announce their arrival., then it will not only annihilate the false assessment of Robert Spencer's bizarre theories in this regard, but it will solidify the existence of the Prophet Muhammad ﷺ from the perspective of numismatics as well.

The below image is evidence of our claim that early Muslims did not make the sort of changes that Spencer expects the 'intolerant' Muslims to have made'

The Khusrau II Type – Without the name of the Sassanid King with Arab-Byzantine Reverse known as the Standing Caliph.[49]

The obverse of this coin depicts the usual Sassanian bust of the Khusrau II and in Kūfic script "minted in the year 75". Note that the Khusrau was not a Muslim yet his image remained. The margin however clearly states,

---

[49] *The anonymous silver drachm of 75 AH corresponding to 694/95 was struck simultaneously with the dinars, but in the Sasanian tradition imitating the Khusrau II type.*

بسم الله لا اله الا الله وحده محمد رسول الله

(In the Name of Allāh – There is none worthy of worship but Allāh alone, Muhammad is the Messenger of Allāh).

On the reverse of the coin was pictured a bearded Caliph with Arab headgear resting his hand on the hilt of his sword and in a downward position and written in Kūfic script is "Amīr Al-Mu'minīn" (Leader of the Faithful), and Khalīfatullāh (Vicegerent of God) with a star and crescent on four sides.[50]

Hence, it is clear that if the 'possibility' exists that Muslims allowed images of the Khusrau to better facilitate the exchange and circulation of the coins in the public domain whilst including the Islāmic pronouncement at Sassanid lands, why would the same standard be rejected for the allowance of the Christian cross in proximity to the Islāmic pronouncement in Byzantine lands? As stated in the first chapter of this work, the revisionists seem to lose their logic along their journey to lambast Islām!

Evidently, Spencer is aware that the Prophet Muhammad ﷺ did not mint any coins during his life, for he was not driven by such ambition to be recognized as king of kings. Knowing this, Spencer demands evidence for a coin that places the Prophet Muhammad ﷺ within his era? He knows very well that is not the case and is working exhaustively to bring

---

[50] *A Catalogue of Muhammadan Coins in the British Musuem by John Walker, Page 25, Printed at The University Press, Oxford.*

to fruition that mentality. Sure, a minority of uneducated and like-minded folk who share the vested interests to demonize Islām will take the bait, but true scholarship has been unconvinced and his own 'authorities' have let him down! Here is the logical schema for his fallacy:

P1: If the majority of historical leaders existed in history, then there must be coinage affirming their existence from that time.

P2: Majority of historic leaders cannot be traced via coinage.

Conclusion: Therefore, the majority of historical leaders did not exist.

Thus, if we are to apply this fallacious reasoning to all eras of history, most of what is known to have reached us via multiple attestations or eye witness accounts will have to be binned, including the very historical Jesus that Robert Spencer believes in as a devout Christian.

Review of "Did Muhammad Exist?" by The Stanford Daily

The Stanford Daily is the student-run, independent daily newspaper serving Stanford University. The paper is distributed throughout campus and the surrounding community of Palo Alto, California, United States. It has been publishing news since the University was founded in 1892.

The following review has been extracted from the Stanford Daily's online archive written by Ben Maldonado,

"Despite the rumors of Spencer's Islamophobia, I was — daresay, pleasantly — surprised reading this book. Published in 2014, "Did Muhammad Exist?" exams and challenges the orthodox historiography and the historicity of the prophet. While orthodox historiography argues that the early Muslim conquests of the sixth and seventh centuries were done by a unified Muslim empire, Spencer claims that the theology of Islam only appeared after the conquests and the formation of empire. However, this is essentially all he does: despite the editorialized title, ***Spencer rarely challenges the actual existence of Muhammad.*** *Furthermore,* ***the actual historical argument is unconvincing, relying on minor documents that merely obscure the conventional narrative instead of disproving it. His claim is simply too large to support with the evidence he supplies.*** *With its editorialized title and unconvincing arguments,* ***the text is simply a weak attempt at a historical analysis."***[51]

Contrary to the conclusions of the subjective and biased reader, when an objective and unbiased writer picks up Robert Spencer's book, the above conclusion is inevitable. In the end, it remains a matter of agenda. If your objective is to vilify Islām, then even the most illogical theory will seem acceptable to you due to your motives. Contrarily, if the truth is what you seek, then seek it not from the ink of the pens of those who promote preposterous ideologies with the intent of indoctrination. Instead, approach the message free from the manacles of misdirection and misinformation, and you will surely find the truth you so seek!

---

[51] *The Stanford Daily, Lets Talk About Robert Spencer, by Ben Maldonado, November 9th 2017.*

Chapter Three - The Paradoxical Claims of Christian Revisionists

"...when the ignorant mindset is untreated by the prescribed dosage of knowledge, then a contagion of cataclysmic intellectual carelessness begins to spread amidst society.."

The Paradoxical Claims of Christian Apologists

The rise of Islāmophobia has heralded new dawns of ignorance, and that ignorance is clearly on 'exhibition' on almost all major social media platforms today. In our previous publication,[52] we elucidated that the Prophet Muhammad ﷺ foretold a time of ignorance in the end-times. We further postulated that the vast majority of Islāmophobes tend to be no more than 'mockingbirds' who mimic and deliver what they hear about Islām without any Islāmic knowledge whatsoever.

Subsequently, when fear is premised upon the foundations of ignorance and further reinforced with tools of arrogance, then the conclusion will unsurprisingly lead to hatred, resulting ultimately in violence.

Thus, when the ignorant mindset is untreated by the prescribed dosage of knowledge, then a contagion of cataclysmic intellectual carelessness begins to spread amidst society. The primary hosts for the spread of this contagion are the many social media outlets for which the Islāmically uneducated detractors have dedicated solely for discriminatory posts demonizing Muslims, subsequentially surfacing their true faces in the process.

In my experience, the preferred social media platform to wage their cyber-attack against Islam is undoubtedly YouTube. It is ideal as those

---

[52] *See Defense Against Disaster - A Response to the Systematic Vilification of Islām and its Prophet ﷺ in the Modern Age, Published by the Islāmic Lifestyle Solutions.*

who do not have access to any local followers or platform, -due to a lack of qualification in the field- have found a niche market to perpetuate their message to 'like-minded' folk, and at the same juncture they have located a profitable means to market their wayward views as the hits they receive on their YouTube channels provide an ideally steady income as well, -being also a highly motivating factor for them to *coin* new methods to vilify Islām every week in order to appease their followers in the process.

However, I have found most to be very 'hypocritical' in their criticism towards Islām, -and we have exhibited those various traits of hypocrisy in our previous book *Defense Against Disaster*. That being stated, what I have noticed is that the general claim of the many Christian polemicists (many of whom borrow arguments from revisionists) is premised upon a paradox of their own making and is essentially lacking logic.

Many Christian apologists, the likes of David Wood, former Ahmadi-turned-Christian Nabeel Qureshi[53], Jay Smith etc. seem to have their favoured point of criticism channeled towards a critique of the hadīth and Sīrah literature. Their argument states that the hadīth literature simply cannot be trusted. This is because its compilation is believed to have taken place many years after the demise of the Prophet Muhammad ﷺ and is consequently far too unreliable to be regarded as a

---

[53] *A great lie was told by Nabeel and David who claimed that Nabeel was a Muslim but he was an Ahmadi whose belief did not coincide with Islām. Media tactics to deceive.*

source of Islāmic literature.[54] The logical proposition for this train of thought is such,

P1: Any source material compiled decades later is unreliable.

P2: The hadīth was compiled decades later.

Conclusion: Therefore, the hadīth is unreliable.

However, this view is paradoxical to the trained mind.

Paradox 1 – A critique of hadīth literature by Christian apologists is taking the idea of 'the pot calling the kettle black' to new heights, as the criticism received by biblical authorities from every era of history for the lack of authenticity to trace the origins of the writers of the Bible is evident. Recent studies have proven that only some of the 27 books of the New Testament mention an author, some of which are probably known to be pseudepigrapha, meaning that they were written by someone other than who the author said he was.[55] In fact, as recently as 2019, Biblical scholar Friedman Richard Elliott stated that the modern historical consensus is that it is unknown who wrote most of the books of the Bible.[56]

---

[54] *Contemplatively, at intra-religious level, one cannot deny the stark resemblance between the methodology of the revisionists and the emergence of the Qur'ānist sect or Qur'ān-only sect, both utilizing the precise argument to revile the hadīth corpus.*

[55] *"16 Forgeries in the Name of Paul" by Bart D Ehrman.*

[56] *"Who Wrote the Bible?" by Friedman Richard Elliott.*

Thus, biblical scholars are still uncertain as to the origins of the Bible some two millennia later. It is therefore preposterous to note that even so, Christian apologists feel the need to critique the secondary source of Islāmic law when they are unable to explain the 'origins' of their primary source? Based on their rejection of the hadīth, the correct approach to the Bible should read as,

P1: Any source material compiled decades later is unreliable.

P2: The Bible was compiled decades later.

Conclusion: Therefore, the Bible is unreliable.

Even though their primary source of theology viz. The Bible falls within the same rubric, yet they persistently and illogically question the veracity of the hadīth? Paradoxical indeed!

Contrary to their shallow allegations, the hadīth literature, albeit a secondary source in Islāmic literature, is still galaxies ahead in levels of authenticity when juxtaposed with the Bible as the scholars of Islām have placed such rigorous means of analysis to ascertain the strength and weakness of narrations, that the modern-day scholar can easily distinguish between that which is Sahīh (authentic) and that which is Dha'īf (weak) or even Maudhū' (fabricated). However, what the majority of apologists fail to realize is that if a narration is not 'authentic' it does not relegate the narration to automatically being cast as a 'fabrication'. There are many levels of authenticity in grading hadīth and they are not limited only to the two categories of either authentic or fabricated.

In fact, the protocols and procedures to test the validity of a single chain of transmission for what is termed in the Islāmic tradition as a hadīth consists of a thorough analysis of both the;

1) Sanad - Chain of narration

2) Matn - Textual information

The process of verification of hadīth has reached such intensity of authentication that an entirely new epistemology was developed to police it. This subject, which was dedicated to the scrutiny of the field of hadīth tradition by Muslim scholars was known as 'Ilm Ar-Rijāl (the science of narrator accreditation) in which narrators were assessed for their trustworthiness and reliability in addition to various other qualities.

Thus, as stated earlier in this work, it was not some revisionist saviour to humankind who challenged the hadīth literature -as the deceptive propaganda would have you believe! Rather, it was the Muslim scholars who took it upon themselves to create a system that would limit forgeries, as they lived over one thousand years ago and were not privy to the kind of technology that we have access to today. They did so primarily because they were aware of the adulteration of the previous sayings of prophets and were afraid that this secondary source -albeit inseparable from the Qur'ān- was an invaluable source material of Islām and would suffer the same fate of previously adulterated texts if the proper procedures were not taken to preserve it. Of course, there was no need to create such a process for the Qur'ān as it had been committed to

memory by thousands during the lifetime of the Prophet Muhammad ﷺ and was completely written down by his scribes during his lifetime. It was later compiled into a book only a year or two after his demise during the reign of Islām's first caliph.[57]

Muslim scholars are more than happy to concede that there are fabrications located within the hadīth literature, and do not defend the position of those narrations. In fact, if a narration has been proven to be a fabrication, then Muslims do not quote that tradition and will not look for assumptive excuses to defend it as there are thousands of other hadīth traditions from which we may take guidance.

Furthermore, every Muslim is well aware that the Qur'ān is the primary source of Islāmic information and its inimitability and infallibility are not in question. All other literature and all other authors are fallible and thus, open to criticism. Whilst that may be true, there are thousands of ahādīth which have reached high levels of authenticity and are accepted by the vast majority of Muslims, hence for Christian apologists to forsake all of the authentic hadīth, and to focus only on the meager numbers of fabricated texts that have already been classified as forgeries by Muslim scholars, is absurd in the least. This can be summarized as the *fallacy of composition* in how they view the hadith but in the same situation, they do not apply those criteria to the Bible.

---

[57] *Objections regarding the Qur'ān will be discussed in the latter chapter titled 'The Qur'ān Question'. However, For more summarized version on this subject, see my first book "The History & Compilation of the Qur'ān – An Exposition on the Authenticity & Inimitability of the Qur'ān" published by the Islāmic Lifestyle Solutions..*

Paradox 2 – As asserted above, Christian revisionists and polemicists strategically bring about the subject of hadīth criticism at the vanguard of their discussions –adopting the *ad hominem* approach. This is clear from a number of their 'major' concerns as dealt with in the previous chapter regarding the historicity of the Prophet Muhammad ﷺ Objections of this nature hold no origins in the Qur'ān. Rather, these apologists have vociferously criticized his life from hadīth literature extracted from his blessed Sīrah (prophetic biography) and have thus concluded that the Prophet Muhammad ﷺ was epileptic and subsequently experienced some kind of mental disorder leading him to mistakenly believe that he was visited by an angel; or that he attempted suicide on several occasions as a result of this mental condition; or that he imagined (schizophrenia), or lied to his people that he visited the Holy Land of Jerusalem in one night on the Al-Isrā or Night Journey; or that he was a pedophile for marrying a child bride, etc. All of these 'concerns' and objections are raised with regards to their encounter with hadīth literature, even though they have no formal understanding of this immensely profound subject. Thus, their ignorance of its principles and rulings leads them to erroneous deductions.

Now consider the following,

If a Muslim scholar was to invite a revisionist (who harbours the abovementioned issues with 'historical Muhammad') to accept the message of Islām, the natural response would be, ideally, to raise the matters of contention with the Muslim scholar. These contentions are located from their erroneous understanding of the hadīth.

However, this is the great paradox which the revisionists have either consciously or inadvertently brought upon themselves, because, at some point during their attempt to refute all matters 'Islām', they enthusiastically critique the hadīth literature as being extremely 'unreliable' as a 'source' due to its unofficial compilation which took place many decades after the demise of the Prophet Muhammad ﷺ and as a corollary of that later compilation, they assert that even Muslim scholars have pinpointed numerous records of interpolation, fabrication, etc.

Thus, they cite their lack of faith in the hadīth literature as the principal grounds for their unwillingness to submit to the Islāmic call. However, the fundamental flaw in this fallacious though prevalent philosophy is that they claim on one hand that the hadīth literature is a weak source of Islāmic information, yet on the other hand, they tend to state that the primary issues they harbour, halting them from embracing the religion of Islām is with regards to the very problems raised *from the same source* which they claim to be weak, unreliable, and an invalid source? This is a clear contradiction.

For the benefit of the reader, who may not be as experienced in the cunning ways of some of these hard-hearted haters of Islām, we present one such example from probably the most infamous and contradictory apologist today, who is more of a comedian than a preacher, viz. David Wood. The following is an excerpt from the book '*Seeking Allāh, Finding Jesus*' by the late Nabeel Qureshi who, for the record, was not a former 'Muslim' who sought Allāh Almighty and ended up finding Jesus, as the title would have you believe. Nay! Nabeel Qureshi belonged to a sect

called the Ahmadis, who disbelieved in mainstream Islām, and believed that a man from Punjab, India was the Promised Messiah, Jesus!

Nonetheless, Nabeel Qureshi mentioned in his book that whilst he was still a 'Muslim' –of course, a lie of gargantuan proportions to appease his newly found Christian acolytes at the time-, that during a debate, whilst defending Islām, he encountered two people who posed some *difficult* questions to him. Of course, they were difficult because Nabeel was not an Islāmic scholar, in fact not even a Muslim, but was moonlighting as one, as the weaknesses in his usūl (principles) were made apparent. During those questions, he was asked about the validity of the hadīth as a source,

"Mike started. "Nabeel, I have a question for you. I have heard it said that Islam was spread by the sword, but you're saying Muhammad engaged in only defensive battles. Can you tell me why your position is more accurate?" This question was common enough, so I quickly responded, "The Quran teaches la-iqraha fi-deen." Imams often recited the Arabic for an extra air of authority, so I did the same. "This verse is translated 'there is no compulsion in religion,' and Muhammad followed the Quran so closely he was practically a living version of it. It would make no sense to say that Muhammad spread Islam by the sword when he preached that there is no compulsion in religion."

Whenever I had discussed Islam in the past, people had considered that response adequate, but it turned out that Mike had read a bit about Islam while preparing for his debate with Shabir, and he was prepared to ask a follow-up question. "But Nabeel, there are other verses in the Quran, like 'slay the infidels

wherever you find them. How do we know the verse you quoted takes precedence?"

Fortunately, I had heard this issue explained in a recent khutba, so I had a ready response. "That verse refers to a very specific circumstance, when the polytheists of Mecca had breached a contract with Muslims. It's not a general principle. The general principle is peace." Then Mike asked his most simple, yet most devastating, question: "How do you know that?" "I'm sorry?" "How do you know the historical context of the Quran?" "From hadīth, books that record traditions about Muhammad." "But how do you know those are trustworthy? Keep in mind, Nabeel, that I'm a historian. These are questions I ask of historical documents, even when critically investigating Christianity. I can rely on the gospels because the four of them were written very soon after Jesus' life, in the community of eyewitnesses. How do we know that the books of hadīth are trustworthy? Were they written early? Were they written by eyewitnesses?" The role reversal was difficult for me. I had never seen anyone question Islamic tradition the way we had always questioned the Bible. This was unheard of. Around the room, the rest of the attendees were leaning forward in their seats, intrigued to see how this line of questioning would progress. I rallied the information I had learned through the course of my life. "Mike, the eyewitnesses of Muhammad's time passed the stories orally until they were written down. Those who wrote them down were well-respected men who thought critically, making sure that the chain of transmission for each story was strong. That's why we can trust the hadīth." That was the best I had, but Mike wasn't satisfied. "I see what you're saying, but how do we know that, Nabeel? When were they ultimately collected?" Bracing for the deluge of criticism that I knew would come, I responded, "About two hundred to two hundred fifty years after Muhammad." At one and the same time, everyone in the room leaned back in

their seats, as if the issue had been settled. Perhaps it was just a few, but I definitely perceived that the whole room was beginning to turn against my position. Mike picked up his point and spoke in a soft tone, trying his best not to sound disparaging. "Nabeel, two hundred fifty years is a really long time to wait before writing stories down. Legends grow wildly in that span of time. Villains become much more villainous, heroes become much more heroic, ugly truths are forgotten, and many stories are created entirely out of whole cloth." I understood what Mike was saying, but he was undervaluing authority in our culture, almost offensively so. What right did Mike have to question the great imams of old, like Imam Bukhari and Imam Muslim? Or was he implying that those who passed on the traditions, great personalities like Hazrat Aisha or Hazrat Ali, were untrustworthy? Mike was calling the reliability of early Muslims into question, and that is a concept so preposterous to Muslims that it is never even discussed. His questions jarred me on many levels. "Mike, you don't know the people that you're questioning. These were great men and women with sharp intellects and honest hearts. It is by virtue of their character that the hadīth are reliable." "You're right, Nabeel," David interjected. "Mike doesn't know these people. But what he's saying is that neither do you. The sources are just too late, and we have no reliable way to test the character of the people who passed on the stories." Mike shook his head, "No, that's not my point, though it is a valid one. What I'm saying is that even if the most honorable, well-meaning people wrote down the traditions, they're still people. Stories grow over time, especially if they are removed from the source by generations. This is especially true for stories that relate to a figure who's important for a culture's identity, like Muhammad was to the early Muslims. We just can't be sure how accurate these stories are."[58]

---

[58] *Seeking Allāh, Finding Jesus: A Devout Muslim Encounters Christianity, Chapter Thirty Six –*

A few points of discussion emerge from the above excerpt;

a) Towards the end of the discussion, David Wood's argument against the hadīth is that there is no 'reliable' way of assessing the character of narrators and as a corollary of that realization, the narratives i.e., hadīth are to be 'binned'. This is the implication, and if the above view is to be considered in retrospect of the current topic of discussion in light of the paradoxical claims of many apologists, then our stance is inadvertently proven with clarity as David Wood, and Nabeel Qureshi have both criticized Islām based on hadīth literature, and in so doing, they, and all apologists alike, have contradicted themselves to an embarrassingly low point, but as the Qur'ān so explicitly exhibited that its enemies have eyes but cannot see (2:18). David Wood is proud of 'converting' Nabeel but in reality, Nabeel was an Ahmadī and David utilized deception because if he was true in his claim that hadīth is not a reliable source, then why is he so insistent on using the hadīth corpus to disprove Islām? In fact, on many occasions he has sarcastically remarked that it is the hadīth that has stopped him from wanting to believe in Islām, implying that the information within it is not believable. This double-standard stance of his, and his ilk is akin to someone believing that Disneyland is not real, but asserting its existence to vilify its opponents. Illogical indeed.

b) This particular point in the life of Nabeel Qureshi should stand to open the eyes of those autodidacts out there who assume that self-

---

Muhammad Revisited, Pages 269-272, Online Edition

reading on Islāmic matters is adequate to debate others on religious matters. On the contrary, being uneducated on the sciences of Islām from capable teachers may in fact cause one to veer off the path instead of assisting one in remaining steadfast upon the safety of its serene streets. In this age of 'copy and paste' the worst thing one can do is assume to 'know' based on 'internet' searches and self-reading because the internet has made everything available and autodidacts are a dime a dozen! It is the traditional scholars that are the rare gems to be sought with great effort, but they are the ones who are demonized because people prefer to follow those with showmanship over those with scholarship.

c) The cunning methodology employed by the two gentlemen in the above-cited passage exhibits the contradictory default status of these supposed men of truth. As asserted at the onset of this section, Biblical scholars cannot locate the true authors of its many books even 2000 years later, yet the very same apologists are willing to conveniently turn a blind eye to this fact and follow to call into question the hadīth literature? Additionally, 'Mike' claimed that we cannot be sure of the accuracy of the hadīth tradition because 'stories' change over time. Well, even though it is not the case with the hadīth, and interpolation can be distinguished over time due to the historical record as well as the oral transmission of the scholars, but for all intent and purpose, if that is the case, what then is the justification for the Bible throughout the years? How many stories were changed over time? And what are the criteria of the church

scholars for assessing the character of the narrators in the chain –if there is such a thing within their tradition -and assuredly enough, there is not, then suffice to say that once again, *the entire premise of the argument is lacking all rationale* and is based on deception to reel in a few naive fish who don't know any better, and boy, did they get a big bite with Nabeel Qureshi!

Did you know that according to the Islāmic tradition, Prophet Abraham ﷺ journeyed to Mecca from Jerusalem? And it was there, together with his son Ishmael ﷺ that they reconstructed the Ka'bah after its location was shown to Abraham ﷺ?

Chapter Four – Mecca, A Wonder of the World

Mecca, for the true unbiased and contemplative mind, can be considered a *wonder of the world* which has been consistently overlooked by the biased authorities who fail to acknowledge, that for over a millennium since its cleansing of the immigrant *idols* within its Holy walls, there has never been an *idle* moment in which its blessed precincts was deprived of thousands in circumambulation, or being the focal point of approximately 1.9 billion Muslims from around the world five times a day.

Mecca...the city that never sleeps! Whilst some may brag about 'New York' as the city that never sleeps, and we do not deny the *extrinsic* implications of that prevalent view since the 90s, but that is only because of their lack of exposure to the *intrinsic* reality of the city of Mecca, which seems to be in a continually concordant motion with the cosmos.

Whilst we mean no disrespect whatsoever to the alluring merits of the commodious city of New York and its scintillating streets which attracts people of diverse backgrounds in search of making their fame and fortune, it must be stated that those who travel to New York to seek out their future, do so for their economic stability based on worldly benefits.

Contrastingly, the minuscule city of Mecca measures a mere 760 km^2, yet only in the month of pilgrimage, sees over 3 million Muslims converge towards its lambent spiritual light like moths to a lamp, but not for the sake of their career or fortune. Rather, the 'light' emanating from the city radiates to the depths of their hearts and draws its seekers out from the darkness of immorality in pursuit of attaining God's pleasure in the hereafter -and not for worldly gain-, but for illumination and spiritual serenity which the human being is constantly, albeit unknowingly in pursuit of.

Thus, whilst New York may be regarded as the city that never sleeps for those who wish to pursue the fineries of this mundane world, and for those who prefer to party the night away, the city of Mecca is a city that acts as a magnet for those who wish to acknowledge that they are but travellers in this sojourn of life, and that the ultimate destination is the

afterlife in which the true unending rewards will be gifted to the faithful servants who worshipped God alone without association of any kind. It is a city that allows people to abandon the 'party' animal inside, and to revert to the primordial disposition of acknowledging the grandeur of God's guidance and be grateful for His grand gifts located in; and around us (41:53).

Mecca, for the true unbiased and contemplative mind, may be considered a *wonder of the world* which has been consistently overlooked by the biased authorities who fail to acknowledge, that for over a millennium since its cleansing of the immigrant *idols* within its Holy walls, there has never been an *idle* moment in which its blessed precincts was deprived of thousands in circumambulation, or being the focal point of approximately 1.9 billion Muslims from around the world five times a day.

Let that sink in for a moment and ask yourself if that feature alone does not merit its value of being recognized as a wonder of the world? If not, is there any other such city that commands the attention of such numbers every day, five times a day?

One of the principal beliefs and pillars of the religion of Islām is to establish prayer five times a day at allocated periods according to the Islāmic jurisprudential laws[59]. What is astounding to note, is that, unlike

---

[59] *There are four schools of Islāmic jurisprudence according to the Sunnī school of thought (which makes up the majority of the Muslim world). They are, the Hanafī, Shāfa'ī, Mālikī and traditional Hanbalī school.*

other religions, Islām has always called on its adherents towards *unity in prayer*. Ensuring that Muslim unity necessitated the command for Muslims to face the 'Qiblah' (direction). This direction is agreed upon by all scholars from the prophetic era to be the direction of Mecca as the Holy Ka'bah is located within its blessed precincts. It must be clarified to non-Muslim readers that whilst the Ka'bah in Mecca is the direction of worship, it is not worshipped but acts as a focal point in creating unity and harmony in prayer.

Thus, for over 1400 years, every day, five times a day, hundreds of millions of Muslims focus their attention towards the city of Mecca in prayer! There is no other city in the world that can boast such international admiration.

Yet, the prejudiced media and its ongoing Islāmophobic propaganda seem to consistently bypass all the marvellous facts about Mecca and the Ka'bah with its usual acute daily dose of forgettery. The fact that right now, at this very moment as these words are being penned, or however many days or months or years after the launch of this book, there are thousands of Muslims circumambulating the Ka'bah hailing from different parts of the world, is indeed a wondrous thought to behold, yet these amazing facts are not documented enough by the western media in fear that more people may fall in love with 'true' face of Islām.

According to the Qur'ān, this reality was a prophecy foretold to Prophet Muhammad's ﷺ forebear, Prophet Abraham ﷺ, who was told that the city of Mecca would draw in people from every distant land,

وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

"And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine"[60]

The fulfillment of that Qur'ānic prophecy is easily discernible for even novice readers as the city's perpetual visits from Muslims hailing from every distant destination is a well-established fact.

It was at this very city, after locating the foundation stone of the Ka'bah (24:26), -which was previously lost after the floods of Prophet Noah ﷺ- that Prophet Abraham[61] ﷺ elevated its foundations with the assistance of his eldest son Prophet Ishmael ﷺ (2:127) and then followed to beseech God Almighty to send His final messenger to Mecca,

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

"Our Lord! And send towards them a Noble Messenger, from amongst them, to recite to them Your Signs, and to instruct them in Your Book and sound wisdom, and to fully purify them; indeed You only are the Almighty, the Wise."[62]

---

[60] *Sūrah Al-Hajj, 22:27*

[61] *Jews and Christians disagree with the Islāmic account stating that Prophet Abraham ﷺ never visited Mecca. This will be explored in the next chapter.*

[62] *Sūrah Al-Baqarah, 2:129*

Thus, the supplication of Prophet Abraham ﷺ was heard by God, and centuries later saw its fulfillment by the sending of His final messenger, the Prophet Muhammad ﷺ to the city of Mecca.

Additionally, -as stated in this section-, the Ka'bah was renovated by Prophet Abraham ﷺ. Muslims are commanded to make the pilgrimage to Mecca necessitating the circumambulation of the Ka'bah at least once in their lifetime. This act of circumambulation seven times around the Ka'bah is known as 'Tawāf'.

The Islāmic rituals and actions performed around the Ka'bah are authentically transmitted from the Sunnah.[63] Amazingly, when we consider that the modern age has adopted a clockwise motion in mentality for almost everything, the tawāf of the Ka'bah has been reportedly carried out by the Prophet Muhammad ﷺ in an anti-clockwise motion.

Like many of the Islāmic traditions, few at the time could have perceived any wisdom in that choice to perform the circumambulation in an anti-clockwise motion. However, the modern age has exhibited that if we were to zoom out on the world, we would find that the cosmos is moving in an anti-clockwise motion. Hence, when the pilgrims are circling the Ka'bah, they are in perfect synchrony with the cosmos itself. This fulfills the physical unity with the world and when the believer passes around the Ka'bah with each *shawt* (round), one is spiritually

---

[63] *Sunnah refers to sayings, actions, tacit approvals and disapprovals of the Prophet Muhammad ﷺ.*

elevating oneself through the seven cosmic strata of time and space. Hence, the possible wisdom of each tawāf consisting of seven rounds, and the link with the seven heavens in the Qur'ān may be understood in this way.

We have thus elucidated that Mecca is unlike any other city on earth as there exists no other the likes thereof being a recipient of such daily global veneration from people both inside and outside of its borders, five times a day at a bare minimum channeling their absolute concentration toward its direction.

Mecca, then, is undoubtedly a neglected marvel on this planet as a wonder of the world. To be seen for the splendour it possesses, the non-Muslim world must set aside its bias and progress to rightfully assess Mecca as a city that is a cardinal point for almost two billion people daily who seek its sanctuary and abandon the material world in search of the supra-cosmic ideal, God Almighty!

Of course, we live in an age of endless deliberate doubts and immediate sarcasm and skepticism instead of unwaveringly faithful follow-ship and instantaneous subservient submission, and as a corollary of these negative thought processes, even 'if' a hater of Islām is convinced of the positive stature of the city of Mecca, the next question which is immediately raised by the rationalist is, "Why did God Almighty send His Final Messenger ﷺ to Mecca?"

Why Did God Almighty Send His Final Messenger ﷺ to Mecca?

If the questioner's curiosity for the above rests on an attempt to unravel an understanding of the divine wisdom for God's decree to send His Messenger ﷺ to Mecca, the question can then be explored with the hope of unveiling some of those mysteries. If, however, the question is one of cynicism, as in, "Why couldn't God send His Messenger to Europe? Or to America?" –as some of the rationalist revisionists remark-, then these kinds of questions are fallaciously flawed. "How so?" is the natural response of such skeptics and cynics alike, but a glance at global religious statistics reveals the intellectual flaw of the objection.

This is because, Islām remains today, the second-largest and fastest-growing religion in the world, notwithstanding that is also the youngest of the Abrahamic faiths viz. Judaism, Christianity, and Islām.

The fact that Islām has soared to such heights in a much shorter period is proof of God's wisdom to send His Final Messenger ﷺ to Mecca, and not Europe. Had the religion struggled to survive, then the objection would have some kind of basis. Yes, one could argue about the possibilities 'if' the Messenger was sent to Europe or America, however, those arguments are meaningless when we realize that Islām spread from a relatively small city in a desolate land, inhabited by an uncouth people with no established military force and the lack of resources notwithstanding, Islām has spread to every corner of the earth.

Thus, God's wisdom for that particular location is evident for any intellectual, and by intellectual here, we refer to those who have overcome

their preconceived bias about the Islām, because the intellectual faculty relating to academia is one reserved for those who approach knowledge with an objective mind, but as we have exhibited, this kind of subjective rhetoric usually stems from those who harbour enmity for Islām's tenets and values.

The red herrings thrown by the detractors with such hypothetical questions are essentially to deter one from the facts, and the fact here is that Mecca is a unique city that is unrivalled in its devotion by Muslims, and as long as Muslims are connected to the city, their connection with God will remain strong. Thus, seeing as though Muslims will never 'willingly' disconnect from the city of Mecca, the next step in the revisionist plan is to create this disconnection by instilling credible doubt in the hearts and minds of Muslims over the historicity of Mecca.

After all, if Muslims are convinced that Mecca isn't a wondrous city, then maybe, just maybe, they will turn away from it instead of turning toward it!

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

"And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

(Sūrah Al-Baqarah, 2:11)

Chapter Five - Mecca vs Petra

Which is Islām's True Qiblah?

What all genuinely sincere researchers, and especially the general Muslim populace must acknowledge before diving into the subject is; that the life jacket to protect one from drowning into the fallacies of the 'Petra Qiblah Theory' is based on the fact that the 'calculation' process to derive 'accurate Qiblah readings' towards the city of Mecca has *always been a matter of great debate amongst scholars.* This is something that revisionists the likes of Dan Gibson has utterly failed to address his acolytes on, simply because its divulgence will nullify any credence to his theory. He has thus preferred to keep his readers *circumambulating in a credulous circle of naivety.*

Amongst the more ludicrous claims of late, is the idea from revisionists that Muslims have been naively praying five times a day for 1400 years, facing the wrong Qiblah (sacred direction), and that the 'true' Qiblah was in actuality the ancient city of Petra located in present-day Jordan. This has been postulation by self-published Canadian author Dan Gibson in his works, who has since dedicated much of his time to drive this particular point via papers and on social media –particularly YouTube- and through expansive documentaries to gain support for his Petra Qiblah theory.

This view regarding Petra as the original Qiblah for Muslims postulates that it was later changed and its origins omitted from the annals of history. These views are subsequently heavily promoted by Christian polemicists such as Jay Smith who has been promoting Dan Gibson's books and works at every possible juncture as it corroborates with his agenda to depict Islām in a negative light. Many polemicists, apologists, and Islāmophobes have latched on this theory like a baby to a bosom, even though they may not fully understand it.

Readers must note that the idea behind this notion essentially brings into question the very principles that Muslims have championed their entire lives. As such, it possesses the potential to cause many uneducated Muslims and non-Muslims to fall into a state of confusion possibly leading to disbelief if not dealt with appropriately.

Of course, this seems to be the underpinning method of numerous revisionists whose objections commence at the early stage as ostensibly

sincere 'inquisitions' but ultimately stand to bring into question all of which the religion of Islām holds 'sacred'.

The idea that the Qiblah could be remotely inaccurate is a question so farfetched that nobody in history ever considered seriously raising until now. Those who support this theory retort that it is all the more reason why Gibson's work, and by extension, the inquisition should be considered 'significant' today as a corollary of his findings.

Retrospectively though, Dan Gibson's work should not be considered accurate on the fundamental basis that much like Robert Spencer, he is not an authority, nor a specialist in the field of Qiblah direction. Before his outrageous theory regarding Petra, he was an unknown quantity in the academic community. This is not an uncharitable statement in the least because if Christian revisionists are amenable to embracing non-academic research moonlighting as 'academically sound' merely on the supposed logic of the argument, then surely the same standard should be applied to all researchers around the world and not limited to this particular matter simply because it is against Islām!

Before juxtaposing the current academic standard of findings on the matter of the Qiblah, we must summarily present Dan Gibson's primary points for his Petra theory and the implications arising therefrom.

This will be followed by a requisite rebuttal to his hypothesis which must include views from;

a) Islāmic scholarship.

b) Academic authorities on Qiblah research.

c) Rational argumentation.

The above three areas will form the focal points of the fulmination to Dan Gibson and his fallacious theory insinuating that Petra was the original Qiblah for Muslims and should, therefore, be 'recognized' once more by Muslims as the true Qiblah, necessitating the subsequent abandonment of worship toward the city of Mecca.

However, before that, we must first address a matter of preamble importance as Muslims are well aware that the devil needs only a window of opportunity to breathe upon the naive his foul breath.

Dan Gibson's Killer Mistake

Like most, if not all revisionists, when the 'target' is acquired, their blind subjectivity causes them to disregard the basic rational faculty and hone in like missiles locked onto a target. In this case, Dan Gibson offers the theory that; the Qiblah directions in many ancient mosques are inaccurate, and the reason for this 'misdirection' is because Muslims were originally praying facing Petra and not Mecca. In all of his data, he fails to exhibit to his viewers in his documentary or to his readers in his works that the Qiblah direction is a religious command and the schools of Islāmic jurisprudence, viz. Hanafi, Shāfa'ī, Mālikī and Hanbalī schools have delineated the parameters and rulings for establishing Qiblah direction with *allowances*. In addition to not being an expert in Qiblah

direction, Dan Gibson is also not an expert in Islāmic studies. I would go as far as saying that he is not even a novice student of Islāmic studies and is merely an autodidact, and as a corollary of his ignorance, he was ready to pass a judgment on a jurisprudential matter without knowing the jurisprudential allowances in Qiblah direction. Details of this will be discussed in the section titled 'Calculating Qiblah Direction'.

The Qiblah Debate

As I see it, if not dealt with swiftly, the 'Qiblah Debate' can easily grow to become controversial. Unfortunately, the Muslim world has become so immersed in the pursuit of debating trivial matters that they are at times completely oblivious to matters of this nature which are essentially targeting the very foundations of their faith[64]. This willful ignorance has caused the majority of the Muslim world to be housed within the walls of the idiom "*Where ignorance is bliss, 'tis folly to be wise*".

Revisionists, the likes of Dan Gibson are well aware of the profound ignorance prevalent amongst Muslims and the declining Islāmic scholarship in the modern age concerning the debate on Qiblah direction.

---

[64] *The divide and conquer motto has found a home deep within the house of Islām and the enemies keep Muslims occupied in unnecessary subsidiary debates whilst matters of this nature escape their gaze. Of course, those sects whose rhetoric endangers the theological premises of Islām must not be left unattended and the scholars are urged to refute them. The problem is not with the true scholarship that is premised upon the Sunni epistemology of the Ash'arī and Māturīdī schools. Rather, the problem is when those who are not educated begin to moonlight as scholars and demand obedience to their views at the expense of the orthodox views held for over a millennium.*

What all genuinely sincere researchers, and especially the general Muslim populace must acknowledge before diving into the subject is; that the life jacket to protect one from drowning into the fallacies of the 'Petra Qiblah Theory' is based on the fact that the 'calculation' process to derive 'accurate Qiblah readings' towards the city of Mecca has *always been a matter of great debate amongst scholars.* This is something that revisionists the likes of Dan Gibson have utterly failed to address their acolytes on, simply because its divulgence will nullify any credence to this theory. He has thus preferred to keep his readers *circumambulating in a credulous circle of naivety.*

Insofar as the calculation for the Qiblah towards Mecca is concerned, the scholars of each era in Islām's academically rich past have attempted to deal with the subject according to the 'tools' available in those particular eras.

Some of the more noteworthy names who have contributed in the field include,

- Al-Khwārizmī (780–850),
- Al-Battānī (858–929),
- Abū Al-Wafā Al-Buzjānī (940–997),
- Ibn Al-Haitham (965–1040),
- Al-Birūnī (973–1048),
- and Al-Tūsī (1201–1274).

One of the world's leading authorities in Qiblah direction today, David King, explains the historical origins of the problem merely from the field of astronomy,

"Muslim astronomers from the eighth century [A.D.] onwards concerned themselves with the determination of the qibla as a problem of mathematical geography. This activity involves the measurement of geographical coordinates and the computation of the direction of one locality from another by procedures of geometry or trigonometry. The qibla at any locality was defined as the direction to Mecca along the great-circle on the terrestrial sphere.

Already in the early ninth century observations were conducted in order to measure the coordinates of Mecca and Baghdad as accurately as possible, with the express intention of computing the qibla at Baghdad. Indeed, the need to determine the qibla in different locations inspired much of the activity of the Muslim geographers. The most important Muslim contribution to mathematical geography was a treatise by the eleventh-century scientist al-Biruni. His purpose was to determine for his patron the qibla at Ghazna (in what is now Afghanistan), a goal which he achieved most admirably. Once the geographical data are available, a mathematical procedure is necessary to determine the qibla. The earliest Muslim astronomers who considered this problem developed a series of approximate solutions, all adequate for most practical purposes, but in the early ninth century, if not before, an accurate solution by solid trigonometry was formulated. ... Over the centuries, numerous Muslim scientists discussed the qibla problem, presenting solutions by spherical trigonometry, or reducing the three-dimensional situation to two dimensions and solving by geometry or plane trigonometry. They also formulated solutions using calculating devices. But one of the finest medieval mathematical solutions to the qibla problem was reached in

fourteenth-century Damascus: a table by al-Khalili displays the qibla for each degree of latitude from 10° to 56° and each degree of longitude from 1 ° to 60° east or west of Mecca, with entries correctly computed according to the accurate formula. ..."[65]

The above exhibits that the Qiblah direction proved to be quite a challenge over time, and rightfully so, as the 'current' technology was not available to them. For someone to now juxtapose early orientations against modern tools is as absurd as comparing a modern state-of-the-art fighter jet to the very first aircraft in order to criticize the Wright Brothers for their inability to craft something as magnificent as an F-16. Absurdity at its revisionist best!

In calculating the Qiblah direction, scholars of different eras were faced with the colossal task of factoring in the earth's spherical shape, the great circles, and the values of antipodes, parallels, and meridian lines of latitude and longitude, cardinal directions, etc. Some scholars preferred the rhumb lines calculation whilst others may have opted for astronomical calculations, or other forms of trigonometry to deduce the Qiblah direction.

---

[65] *King, David A: Astronomy in the Service of Islam, Collected studies series, pp. I:253–258, CS416, Valorium, Aldershot, Hampshire, UK, 1993*

The erudite scholar, Imām Fakhruddīn Ar-Rāzī elucidated the necessity to calculate the Qiblah direction in his voluminous exegesis of the Qur'ān,

وَأَمَّا الطَّرِيقَةُ الْيَقِينِيَّةُ وَهِيَ الْوُجُوهُ الْمَذْكُورَةُ فِي كُتُبِ الْهَيْئَةِ قَالُوا: سَمْتُ الْقِبْلَةِ نُقْطَةُ التَّقَاطُعِ بَيْنَ دَائِرَةِ الْأُفُقِ، وَبَيْنَ دَائِرَةٍ عَظِيمَةٍ تَمُرُّ بِسمت رؤسنا ورؤوس أَهْلِ مَكَّةَ، وَانْحِرَافُ الْقِبْلَةِ قَوْسٌ مِنْ دَائِرَةِ الْأُفُقِ مَا بَيْنَ سَمْتِ الْقِبْلَةِ دَائِرَةُ نِصْفِ النَّهَارِ فِي بَلَدِنَا، وَمَا بَيْنَ سَمْتِ الْقِبْلَةِ وَمَغْرِبِ الِاعْتِدَالِ تَمَامُ الِانْحِرَافِ قَالُوا: وَيَحْتَاجُ فِي مَعْرِفَةِ سَمْتِ الْقِبْلَةِ إِلَى مَعْرِفَةِ طُولِ مَكَّةَ وَعَرْضِهَا، فَإِنْ كَانَ طُولُ الْبَلَدِ مُسَاوِيًا لِطُولِ مَكَّةَ وَعَرْضُهَا مُخَالِفٌ لِعَرْضِ مَكَّةَ، كَانَ سَمْتُ قِبْلَتِهَا عَلَى خَطِّ نِصْفِ النَّهَارِ فَإِنْ كَانَ الْبَلَدُ شَمَالِيًّا فَإِلَى الْجَنُوبِ وَإِنْ كَانَ جَنُوبِيًّا فَإِلَى الشَّمَالِيِّ، وَأَمَّا إِذَا كَانَ عَرْضُ الْبَلَدِ مُسَاوِيًا لِعَرْضِ مَكَّةَ وَطُولُهُ مُخَالِفًا لِطُولِهَا فَقَدْ يُظَنُّ أَنَّ سَمْتَ قِبْلَةِ ذَلِكَ الْبَلَدِ عَلَى خَطِّ الِاعْتِدَالِ وَهُوَ ظَنٌّ خَطَأٌ وَقَدْ يُمْكِنُ أَيْضًا فِي الْبِلَادِ الَّتِي أَطْوَالُهَا وَعُرُوضُهَا مُخَالِفَةٌ لِطُولِ مَكَّةَ وَعَرْضِهَا، أَنْ يَكُونَ سَمْتُ قِبْلَتِهَا مطلع الاعتدال وم ربه وَإِذَا كَانَ كَذَلِكَ فَلَا بُدَّ مِنِ اسْتِخْرَاجِ قَدْرِ الِانْحِرَافِ

"The qibla direction is the intersection point between the circle of horizon and the great circle passing in the direction of our zenith and Mecca's zenith. The qibla angle is the arc on the circle of horizon between the qibla direction and the meridian of our city; and [the angle] between the qibla direction and the equinoctial sunset point [i.e., west] is the complement of the qibla angle. They say: And in finding the qibla direction, one needs to know the longitude and latitude of Mecca. If the longitude of the city equals the longitude of Mecca, and its latitude differs from the latitude of Mecca, then its qibla direction is along the meridian, to the south if the city is to the north [of Mecca], and to the north if the city is to the south. If the latitude of the city equals the latitude of Mecca, and its longitude differs from the longitude of Mecca, then it may be conjectured that its

[i.e., the city's] qibla direction is the east-west line; however, this is a wrong conjecture. And [in fact] it is also possible for some cities whose longitudes and latitudes differ from Mecca's longitude and latitude that their qibla direction be the equinoctial sunrise or sunset point [i.e., east or west]. If this is the situation, then there is no choice but to derive [i.e., calculate] the qibla angle."[66]

Thus, we have exhibited that the matter of Qiblah direction has been a subject of debate for centuries, and based on the multitude of methods utilized to arrive at that conclusion, it was not an 'accurate science', hence miscalculations were bound to take place. The debate was always about the calculation and *never about the origin of the Qiblah.*

Dan Gibson has taken full advantage of the recorded miscalculations in history by conjecturing that the existence of many mosques facing a direction other than Mecca, *must mean that the Muslims were praying toward a different Qiblah entirely.* This one-dimensional thinking may be viewed in the following syllogism;

Premise One: If some Qiblahs of ancient mosques are not facing Mecca, then the current Qiblah of Muslims is inaccurate.

Premise Two: Some Qiblahs of ancient mosques are not facing Mecca.

Conclusion: Therefore, the current Qiblah of Muslims is inaccurate.

---

[66] *Citation and translation from "The Correct Qibla" by S. Kamal Abdali. Arabic text from Tafsīr Al-Fakhrur Rāzī, Sūrah Al-Baqarah 2:144, Volume 6, ,Page 114, Published by Dar el Fikr Beirut,*

The fallacy here is the assumption that the only reason for his deduction (that the Qiblah direction is inaccurate), is because some older mosques have inaccurate Qibah directions. Could those people have miscalculated? Or could the math have been inaccurate? None of these options are matters of consideration for Gibson because he is only interested in channeling focus toward his theory that replaces Mecca with Petra. Misdirection indeed!

A reminder once more of how the so-called academics of this age consistently relinquish their rational faculties in pursuit of their agenda to alter the perception of Islām to the masses! Whether by intent or sheer ignorance, this acute forgettery (regarding the historical origins of the existence of different Qiblah directions for some ancient mosques) is a grave 'miscalculation' on his part in his quest to dethrone Mecca as the 'Mother of all Cities', whilst championing his new theory regarding Petra.

Why Do Muslims Pray Facing a Qiblah?

This is a frequently asked question regarding the subject, and in my experience, many Muslims are also unaware of the wisdom behind the necessity of a Qiblah at all. It is high time that Muslims begin to prioritize Islāmic knowledge to avert all avenues of *waswasah* (dark suggestions) from the foul-mouthed devil entering into our hearts and minds. The Qur'ān clarifies this question by stating,

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

For example, the famous voluminous book, Al-Fiqh alal Mazhāhib Al-Arba'ah (Fiqh according to the Four Schools), the erudite scholar Imām Abdur-Rahmān Al-Jazīrī ﷺ states,

"The word Qiblah refers either to the direction in which the Ka'bah is located, or to the Ka'bah itself. For those who are living in, or near Mecca, ritual prayer is not valid unless they are facing the Ka'bah exactly, so far as such precision is possible. If it is not possible, one must arrive at an independent judgment as to the Ka'ba's location. So long as someone is inside Mecca, it is not sufficient to simply face the general direction of the Ka'bah. However, it is permissible for someone to stand facing the atmosphere surrounding it from above it or below."[70]

Here the scholar mentions that the believers residing *outside of Mecca* could even face the atmosphere surrounding the Ka'bah, -contrary to Dan Gibson's ludicrous theory implying that the slightest misdirection towards the Qiblah in many of the earlier mosques can 'only' result in the possibility of those people aligning to some previous Qiblah viz. Petra

Was Dan Gibson unaware that there are Islāmic rulings on the Qiblah that are *specific* to the Prophet's ﷺ sacred mosque? The erudite Islāmic scholar states,

---

[70] *Al-Fiqh alal Mazhāhib Al-Arba'ah (Fiqh according to the Four Schools), Volume One, Page 157, by Imām Abdur-Rahmān Al-Jazīrī ﷺ For the English translation see "Islāmic Jurisprudence According to the Four Schools", Volume 1, Modes of Islāmic Worship, translated by Nancy Roberts, Published by Fons Vitae 2009.*

"People who are in the city of the Prophet ﷺ that is, Medīna, must face the mihrab (that is, the recess in one of the walls indicating the direction of prayer) in the Prophet's ﷺ mosque. Facing the mihrab is tantamount to facing the actual Ka'bah since it was placed where it is based, upon divine revelation."[71]

Another vital point mentioned is;

"As for people who are a long distance from Mecca, the condition which applies to them is that they face the direction in which the Ka'bah is ***located without being required to face the Ka'bah precisely.*** *Rather, it is* ***permissible*** *for such people (at a long distance away from Mecca) to deviate slightly from the direction of the Ka'bah without any harm being done since the condition which applies here is that part of one's face be directed toward it (or the direction in which is it located)."*[72]

The above excerpt clearly states an 'allowance' for people who are at a long distance away from the Ka'bah that they are not required to face it 'precisely'. Hence from a jurisprudential view, Dan Gibson's theory indicating variations of Qiblah direction is by no means a conclusion that there was some 'other' Qiblah, and it was certainly not Petra!

As exhibited from the rulings of the four main schools of Islāmic thought that make up the majority of the Muslim world for almost 1400 years, it is therefore easy for the reader to acknowledge that the scholars have innovated a multitude of means to attain Qiblah direction over the years since the establishment of the Ka'bah as the directional means of

---

[71] *IBID*

[72] *IBID*

prayer for Muslims in worship. These include spherical trigonometry; solar observation; shadow method; astronomy, Qiblah maps, etc.

Insofar as calculating the Qiblah direction is concerned, the simplest means is probably *the shadow method*. However, this can only be attained at a specific time of the year. Others have preferred to first locate either true north or true south by either a compass or even an analogue watch. These aforesaid methods are available with video and photographic demonstrations and are accessible via the internet. All Muslims should know these methods in the least.

Islāmic institutions must begin to teach the subject, for I fear that if theories the likes of this bogus Petra Qiblah Theory become prevalent, or if there is some kind of cyber-attack on the internet causing selected or all information to be deleted from the data record, then Muslims will find themselves in a quandary of their own making unless they can equip themselves to calculate the Qiblah direction on their own.

Point of Interest – We have exhibited to the reader that the Qiblah debate has been an ongoing *scholarly discussion* for centuries and that the variations in degrees that exist within the different mosques of the world are not due to some ancient cover-up, but simply due to the calculative differences as well the possibility of human error within those calculations.

Retrospectively, a perusal of Qiblah analyses from the peoples of the past reveals that some even considered it sufficient to face a road that led

to Mecca and were happy to pray in this direction, given their technological limitations all those centuries ago. This is a deduction logical and fair for anyone from the current era to deduce.

The point of strategic importance here is that even the scholars of Islāmic jurisprudence have allowed at least 45 degrees (which amounts to a quadrant in astronomical calculations) of flexibility when someone prays facing the Qiblah. At face value, it may not seem like much. However, if one was to apply a 45 degree of flexibility to a distance of some thousands of kilometers away, the possibility of facing Mecca is easily achievable, and subsequently will include Petra depending on which country one was facing.

The scholars of jurisprudence have delineated the degrees by which Muslims should face, both from within the precincts of the city of Mecca and from afar. For Dan Gibson to forsake all of these rulings on the *assumption* that the slight inaccuracies of the Qiblah direction from some earlier mosques are therefore indicative of his theory is absurd. It is like a farmer's dream to go out into the village to sell fruit without ever intending to cultivate a seed. Absurd indeed!

Caution to Readers

During my brief research on the topic at hand, it became clear to me that Dan Gibson has now implemented certain 'Qiblah tools' on the internet which exhibit 'Petra' as a Qiblah on the map.

What is worrisome in this regard is that the lack of Islāmic knowledge coupled with a misplaced trust in the 'system' may one day see Muslims being misdirected to Petra instead of Mecca on their smartphones and the untutored Muslim won't know any better. Thus, Muslims are urged to be vigilant in this regard and to always verify with the app developer or web page that the algorithm is indeed designed to direct one towards the Qiblah in Mecca, and not Petra! If Muslims are not intellectually vigilant, then I am afraid that many in the future will be unsuspectingly praying in the wrong direction.

Dan Gibson's Mysterious Petra Qiblah Theory

Dan Gibson, a man with no academic qualification or expertise in the field is proposing that for over a millennium, Muslims have been naively oriented in the wrong direction for their daily prayers. The absurdity of the claim is not merely offensive to the Muslims of today who are inadvertently being advised by Mr. Gibson to 'revise' their 'current' stance on Qiblah direction, but his theory casts a grave aspersion upon the scholarship of what has been recognized historically as profoundly 'rich', and one that has contributed more to the modern age than it receives due diligence for. The thought of the erudite scholars of the city of Baghdad in the Golden Age of Islāmic history now being called upon by a man who has no formal education in any of the areas he wishes to be 'revisited' is ludicrously bizarre, to say the least.

In my brief analysis of his works, I must admit that I found his methodology to be arranged in a sort of 'organized chaos' in that the logic

of the argument becomes laughable when we consider that there are consistent fallacies from the Islāmic perspective alone. This will become clear during our refutation of his main arguments from the Islāmic standpoint in addition to the logical fallacies. Prior to that, we must analyze the basic premise of his argument and the implications thereof.

Understanding The Mysterious Petra Qiblah Theory

When we assert that the theory laid out by Dan Gibson is mysterious, we mean it in every sense of the word. This is because Mr. Gibson postulates matters from the Qur'ān as a starting point when he is no authority in that field as well, and this will become clear. Thus, one of the key reasons for the majority of the confusion about Islām and its tenets and values, is because there are too many in the mold of Mr. Dan Gibson who naively assumes that the Qur'ān is similar to the Bible in that, it is to be approached like any other book? Contrarily, the Qur'ān is a book that requires years of studying its prerequisite sciences from able teachers before one can begin to consider commenting about its deeper meanings. To approach it as an autodidact by commenting and subsequently revisiting its established teachings is an insult to the years of scholarship established by the Ulamā (scholars) who developed these prerequisite sciences as a mandatory means to approach it, failing which, one's understanding will be insufficient and defective, as is the case with Dan Gibson.

Summarily, the following are some of the *basic points postulated by Mr. Gibson originating from the Qur'ān* and the implications arising therefrom for the attention of every Muslim and non-Muslim,

Objection One - Whilst the Qur'ān does refer to the ancient city of Bakkah (believed to be the original name of Mecca by Islāmic scholars), it does not explicitly state that Bakkah is Mecca. Hence it 'could' be about the ancient city of Petra and not necessarily regarding the city of Mecca. This is his primary point of corroboration for his Petra theory from the Qur'ān.

Objection Two - Whilst Mecca is mentioned in the Qur'ān, it does not necessarily state that the Prophet Muhammad ﷺ was born, or lived in Mecca anywhere within its verses.[73]

Objection Three - He states that the Qur'ān calls the city of Mecca 'Umm Al-Qurā' the Mother of all Cities', but archaeologically, there is no evidence that people travelled to Mecca for trade. How then could it be the mother of all cities when it lacks the basic functionalities to qualify for that rank archaeologically?

---

[73] *It seems as though Dan Gibson has adopted the highly misguided and minority view of the Qur'ānist / Qur'ān-Only ideology, insinuating that if something is not mentioned within the corpus of the Qur'ān, then there is no other means of acquiring historical context for that verse. This is an absurd view and one which has no body, let alone a spine!*

Objection Four - There is a 100-year gap in Sīrah traditions between the demise of the Prophet ﷺ and the first appearance of Sīrah writings. Within this time, Islāmic history was re-written during the Abbāsid[74] dynasty, and all of the information that Muslims now have regarding Islām, about the Prophet Muhammad ﷺ, the Ka'bah, the Qiblah, Mecca, etc. may have all been 'tampered' with and are, in all likelihood false.[75]

Objection Five - As a result, the only fitting -and therefore logical- location that seems to fall in line with the Qur'ānic meaning of 'Bakkah', as well as archaeological evidence to corroborate the hadīth depictions of that 'sacred city', is 'Petra'.

Objection Six - Furthermore, the renowned mosque known as 'Musjid Al-Qiblatyn'[76] in which the Prophet Muhammad ﷺ was commanded in the Qur'ān to change the sacred direction (Qiblah) from

---

[74] *The Abbāsid Revolution brought an end to the Umayyad Dynasty and is recognized historically as the third in order of rulership after the demise of the Prophet Muhammad ﷺ and lasted between 750-1258 C.E.*

[75] *Once more, we see the Qur'ānist / Qur'ān-Only or Hadīth Rejector methodology applied almost exactly by Dan Gibson. In fact, many Qur'ān-Only members cite Dan Gibson's theory as a possible option because to them it makes more sense instead of accepting the hadīth tradition.*

[76] *Musjid Al-Qiblatayn (Mosque of the Two Qiblahs) is a mosque in Medīna that is historically important for Muslims as the place where, after the Prophet Muhammad ﷺ received the command to change the Qiblah (Direction of Prayer) from Jerusalem to Mecca. Thus, it uniquely contained two Mihrābs (refers to a semicircular niche in the wall of a mosque indicating the Qiblah). The wall in which a mihrāb appears is thus the 'Qiblah wall'.*

Jerusalem towards Mecca. Dan Gibson claims that when the mosque was recently renovated, the original foundation revealed a former Qiblah that was not facing towards Jerusalem. He later believes that the original Qiblah was towards Petra and that it was 'changed' to Jerusalem like most of the 'unreliable' Islāmic information.

Objection Seven - Analysis of Qiblah walls from some of the earliest Mosques in different parts of the world exhibit that they were not facing Mecca, but Petra!

The abovesaid points form the basis of Dan Gibson's arguments for the Petra Qiblah Theory and can potentially be problematic to the Islāmically unaware.

Theological Implications

It must be affirmed with clarity at the onset that whilst Dan Gibson's theory is fundamentally flawed, the implications of the theory may be highly detrimental for uneducated folk who may fall into the very abyss that Dan slipped into. Furthermore, his views may yet become prevalent by the fact that many Islāmophobic people who do not even understand the views perpetuated by this theory but will most certainly take to social media, etc. to promote it as a means to 'discredit' Islām by the monkey-see-monkey-do method. The ignorant supporting the ignorant has been a phenomenon in history, and even today, with all the 'rationale' out there, ignorance prevails especially when its collective 'genius' is hell-bent on vilifying Islām.

Any sane, educated and objective person will acknowledge that the Petra Qiblah theory is rather offensive even though the reality of the situation is not remotely close to the claims of the author. Nevertheless, it should be viewed for what it is; a targeted assault on the very foundations of the religion itself, held in a box of deception and gift-wrapped with ostensible sincerity as an attempt to 'help' Muslims realize a grave error in the past so that we can correct it and move on! This is what Dan Gibson expects us to believe.

Dan Gibson has essentially set out to claim that all Muslims for the last 1400 years are nothing but 'sheep' who have been blindly following the teachings of Islām and that he is the great protagonist who is here to rescue us from our ignorance! Do not be fooled by the images in his book or the landscape he covers in his documentary! He is the chief antagonist in the narrative and until people realize the magnitude of his claims, I fear that his views will cause major confusion to the untutored. This is not a target on his person, as this writer has already exhibited Gibson's inability to understand the subject from the perspective of Islāmic jurisprudence, and shall soon exhibit from even the opening statement of his documentary, that there is a great deception at play here, a hoodwink that only those who have studied the Qur'ān will not fall prey to.

We can only hope that his wayward thoughts on the subject are ephemeral and with time, coupled with rebuttals from Islāmic scholarship, that it will fade away to be remembered as a historical nightmare.

In the opening scene of his documentary "The Sacred City," the narrator emphasizes, "Every day, five times a day", Muslims face the city of Mecca towards the Ka'bah in prayer, insinuating that it may now be proven, that the Qiblah of Muslims is incorrect.

Theological Implication One - Salāh (prayer) is the daily obligation of every Muslim five times a day, and is regarded to be a fundamental pillar of Islām taught to every child from an early age. One of the 'conditions' of prayer is 'Istiqbāl Al-Qiblah' (facing the direction of the Qiblah). Hence if the condition is not met, then the prayer itself is incomplete.

Essentially, Dan Gibson is postulating that the five daily prayers by all Muslims for the last 1400 years have not been fulfilled and until Muslims do not 'return' our direction towards the original Qiblah that he hypothesizes viz. Petra, then our prayers in the future will be null and void. Hence, whilst his demeanour is *ostensibly* for the goodness of Muslims, he is essentially insulting the combined knowledge and scholarship of the Muslim world for the last 1400 years as being incompetent in the presence of his findings.

This 'attack' on the Qiblah of Islām is to ensure that the uneducated or those weak in faith can arrive at some rational deduction that Gibson's views hold some merit. This attack on the sacred gift of Salāh is a means to detach Muslims from their daily prayers by an inquisition of doubt, resulting in spiritual inertia. This is because Islām is the only monotheistic

faith in the world that demands its acolytes turn to God no less than five times a day.

Muslims who may be inclined to believe the nonsensical claims of Dan Gibson will find themselves in a quagmire of confusion leading to a possible rejection of the prayer in its current format. In doing so, the primary connection with God will weaken, and it will cause other weak or uneducated Muslims to follow suit, resulting in a loss of numbers from the fastest-growing religion in the world. This may be yet another reason for the prevalence of such pathetic postulations from revisionists today, particularly from Christian revisionism.

Alas, Dan Gibson failed to recognize from the historical record the sheer will of the Muslims, even those who may lack the scholarship to respond, that they will *never submit to this unholy claim* because they are not as naive as he presumes.

Furthermore, the greater threat from his lopsided theory is the commotion it could cause amongst the apologists of the world, who, like vultures to a carcass, are now hastily -and rather immaturely- swooning upon his theory without considering its academic merit. Rather, in their pursuit to vilify Islām, they will propagate such fallacious notions solely with the intent to cause harm to the religion and to spite their Muslim counterparts, at the expense of basic rationale.

Theological Implication Two – The Hajj (Holy Pilgrimage to Mecca) is Islām's fifth pillar. Muslims are commanded to make this

physical journey, hailing spiritual rewards at least once in a lifetime. If the bogus Petra Qiblah Theory is to be accepted at face value, then this annually held pilgrimage that sees Muslim pilgrims gather by the millions from across the globe will now come under scrutiny based on the incogitant views of Dan Gibson. Hajj is a sacred journey that yields meritorious rewards and grants the pilgrim an opportunity to repent for past sins to make positive changes for the future.

If Dan Gibson's theory is to be remotely considered, then the implication is that Muslims can no longer make the Hajj and that all past Hajj journeys by hundreds of millions of Muslims were in vain. I am certain that the enemies of Islām would love to see the Hajj abandoned at some point, and of course, this wayward theory discredits the city of Mecca as the focal point of worship and Hajj only gives rise to those devious plots we have alluded to already.

Theological Implication Three – Gibson's claims not only create avenues of doubt regarding two fundamental pillars of the faith but in actuality it is a direct challenge to the Qur'ān. All the verses and the allusions arising from those verses in the Qur'ān that have been affirmed by the scholars to be in reference to the city of Mecca are subsequently being questioned by anyone who accepts this Petra theory. In fact, the very mention of the city of Mecca in the Qur'ān becomes logically questionable thereafter. Belief in the Qur'ān is one of the cardinal points of Imān (faith) and any Muslim who objects to its authenticity is walking a tightrope between faith and falsehood.

Essentially, Dan Gibson is challenging *everything* that Islām and Muslims hold sacred in their faith, and he knows this all too well. In doing so, he has created an avenue for the spread of speculation that does not have any historical or Islāmic basis whatsoever -except a few mosques with misdirected Qiblah walls[77]- as the forthcoming sections shall exhibit.

An Expert Criticism on the Petra Qiblah Theory

It is of paramount importance that the reader is made aware that Dan Gibson is no expert in Qiblah direction. In fact, experts who have reviewed his works have rendered a rightfully harsh criticism of his theory based on their insight and expertise in the field.

Thus, the perspective on this matter from the view of someone who specializes in the field of Qiblah direction is *vital* and one from which we ought to take *direction*. Disregarding the views of the qualified and erudite whilst promoting the views of the autodidacts in matters that require informed insight is indeed the ideology of the ignorant.

It must be noted that Islāmic scholarship has seen such a depressing decline in the modern age, that in my search to locate the most scholarly rebuttal, I could not find a single work or even treatise in the field of Qiblah direction from Islāmic scholarship in modern times to use as a referenced academic fulmination to Dan Gibson. This could perhaps be the reason why people like Mr. Gibson and his Christian apologist

---

[77] *The possible reasons for the existence of these slightly misdirected Qiblah walls have been explained jurisprudentially in the earlier section titled 'Calculating Qiblah Direction'.*

friends such as Jay Smith etc. can promote these fallacious views with such ferocious reach. The absence of such a response is what led me to focus on a rebuttal highlighting the fallacies from an Islāmic perspective.

If Islāmic scholars do not recover from their romanticism and subsequent addiction of delivering heightened emotive discourses -at the expense of imparting intellectual insight- only to woo audiences in hope of receiving rave reviews, then the Muslim communities of the future are assuredly in for a far bumpier ride than ever before![78]

Enter David King – The Lead Expert on Qiblah Location

Like most others, I was not aware of the immense contribution of David King to the subject of Qiblah location, and admittedly, I was quite impressed by his insight. His views on this matter are pivotal as he is strategically placed to respond to Dan Gibson based on the fact that he is the most qualified in this matter, in both knowledge and experience. David King was notably angered and frustrated by Dan Gibson's claim and swiftly responded with a few papers to rebut the Petra Qiblah Theory. As a non-Muslim, his views are to be considered as an *unbiased perspective*, premised on academia and not *sophisticated guesswork* based on 'ifs' and 'coulds'. It is a humble supplication of this writer, that for the efforts of David King, may God Almighty guide him and reward him for his efforts in defending Islām when he could easily attack it.

---

[78] *In a previous book titled Defense Against Disaster, the final chapter is 'Disaster Management' briefly critiques the points of educational and scholalrly stagnation in the Ummah (Muslim Community).*

David King responded by referring to the theory as a fallacy by an amateur. Not only did he refute Dan Gibson from an academic standpoint, but he also followed to point out the origins of his theory. He states as a preliminary observation to readers interested in the subject as follows,

*"Dan Gibson's new book claims to turn upside down all of what we know about one aspect of early Islamic practice, namely, the sacred direction (*qibla*) toward the Kaaba in Makka. He believes that Islam began in Petra, not Makka, and that the focus of Muslim prayer for the first two centuries was toward Petra, not Makka. As evidence for this he attempts to show that dozens of early mosques face Petra with remarkable accuracy. Since his revolutionary ideas ignore what modern scholarship has established about the early qibla, I present an overview of how things actually were. I then show how Gibson has misunderstood most of the data at his disposal, comparing medieval mosque orientations with modern directions of Petra and Makka, and why his interpretation is completely flawed. In brief, he has wrought havoc with information that he cannot master, and has – wittingly or unwittingly – produced an amateurish, non-scholarly document that is both offensive to Muslims and also an insult to Muslim and Western scholarship. None of the mosques investigated by Gibson has anything to do with Petra. Nor, indeed, has early Islam."*[79]

---

[79] *From Petra back to Makka – From "Pibla" back to Qibla by David A King, A critique of Dan Gibson, Early Islamic Qiblas: A Survey of mosques built between 1AH/622 C.E. and 263 AH/876*

David King makes a telling argument already in the preliminary discussion of his critique by clearly stating that Dan Gibson's work is 'flawed' as he attempts to juxtapose medieval mosque orientations against modern mosques. He further calls *a spade a spade* by clarifying that the 'amateurish' work is 'offensive' and an 'insult' to Muslims as well as western scholarship and that none of the mosques had anything to do with Petra at all. David King then divulges the *origins of this fallacious theory* by stating,

"Gibson published his book Qur'ânic Geography in 2011. In it he proved to his own satisfaction that the Qur'ân contains so few references to actual locations, including Makka, that its origins must lie elsewhere, namely, Petra. (Funnily enough, the authoritative Encyclopaedia of Islam has no entry for Petra, for nothing of consequence in early Islamic history happened there.) Gibson then briefly discussed some 30 early mosques which, according to him, face toward Petra and not toward Makka; his argumentation was weak indeed, not least because he did not present any orientations. The bibliography included not a single work on the qibla."[80]

What David King has done here, must be noted as a great service to humankind, particularly for Islām. Being a non-Muslim, he could easily have left this incogitant theory to soar amongst the ignorant to create confusion. Alas! David King could not sit back and allow autodidacts to

---

C.E. (with maps, charts and photographs), 296 pp., Vancouver BC: Independent Scholars Press, 2017

[80] *IBID*

question the scholastic integrity of a 1400-year-old culture, and the world of Islām must thank him for his unbiased account.

In his rebuttal, he then progresses to summarily highlight the fallacies of Dan Gibson's argument,

"*In his 2011 book Qur'ânic Geography Dan Gibson claims that Islam started in Petra, not Makka. I will not comment on this except to remind the reader that his starting point was the long-disproved premise of Crone & Cook. Gibson, like his predecessors, has no idea that the mosques faced astronomically-defined directions, so that they might not actually face Makka (those who built them certainly intended them to face the qibla toward the Kaaba in Makka). He played around with the orientations of various early mosques but was clearly out of his depth.*

In his new book Gibson sets out to show that early mosques face Petra, not Makka. He presents satellite images of dozens of early mosques, and for each he gives the actual orientation, the direction to Petra, the direction to Makka, and, just in case, the direction to Jerusalem. Of course, these three directions are the ***modern*** *values, unattainable to anyone before modern times, which is unfortunate because both the information presented and his conclusions based thereon are all invalid, since modern directions based on modern coordinates are totally irrelevant to the study of early mosques.*

Gibson's "discovery" that most early mosques face accurately toward Petra is fortuitous because the first generations of Muslims had no means whatsoever for finding the direction of Petra accurately to within a degree or two, not least because they had no access to any geographical coordinates, let alone

modern ones, and no mathematics whatsoever. He overlooked the fact that many of his mosques are aligned either cardinally or solstitially. That the early mosques do not face Makka as we moderns think they should is hardly surprising, because the early Muslims had no means to find the direction of Makka accurately either, though they did this as best they could with the means at their disposal. It is of little interest to compare medieval orientations with modern directions based on modern geographical knowledge and accurate trigonometric formulas. ***Modern values of directions from one place to a distant other one are irrelevant to investigating the orientations of historical edifices. I repeat this in the hope that even Gibson may understand.*** *The satellite images collected in this volume will surely be deemed useful by some. However,* ***anyone who ventures to use the raw materials Gibson presents should do so with extreme caution."***[81]

Adding further insult to injury, David King clarifies the discrepancies and fallacies in the Petra Qiblah theory, subsequently exposing more inaccuracies emphasizing that an entire encyclopedia of Islāmic history bears zero references to Petra Islāmically. This is a point that will be clarified later in the chapter when refuting some of his imaginative shreds of evidence against the city of Mecca being the location for the Ka'bah from the Islāmic perspective.

Finally, I present one more excerpt from David King's rebuttal to Dan Gibson as it will be clear to anyone with an elementary knowledge of the subject to ascertain sufficient insight to mount a reasonable

---

[81] *IBID*

refutation to Dan Gibson and any other novice chancer in the future. David King rebuts,

Before the 9th century Muslims used exclusively tradition and folk astronomy – notably, astronomical risings and settings – to find the qibla. Early Islamic religious architecture, however, was often laid out in accordance with the foundations of pre-Islamic religious edifices. The general direction of Makka, as indicated by the road leaving a given location toward Arabia, would sometimes suffice.

We should not forget that the qibla is toward the Kaaba, and not toward Makka. The rectangular base of the Kaaba is itself astronomically aligned, with its main axis toward the rising of Canopus and its minor axis toward summer sunrise and winter sunset. In a society without serious geographical notions or mathematical science beyond commercial arithmetic, how does one locate a distant edifice to face it? The answer is astronomical alignments, of which the cardinal directions are the most obvious, less so sunrise and sunset at the winter and summer solstices, but also risings and settings of select qibla stars.[82]

David King, (the lead authority on Qiblah direction) states that the Ka'bah itself is astronomically aligned and thus Muslims calculated Qiblah direction by what came to be termed by 'Qiblah stars'. Additionally, Muslims took guidance from the cardinal directions and other means to ascertain Qiblah direction.

He also explained that they would sometimes align the mihrab walls toward a road that led to Mecca. Thus, his frustration is evident at how it

---

[82] *IBID*

could even be remotely possible for someone to juxtapose the Qiblah direction of earlier mosques with the newly developed satellite images of the modern age, and rightfully so.

Understandably, whenever the views of the incogitant are promoted as academic work, it is people of true academia who take the greatest offense as they are positioned at a vantage point of knowledge from which the fallacies of the argument can be easily pointed out. Regrettably, the ignorant are too busy soaking up the ebb and flow of ignorant support to see the error of their claims.

An Islāmic Refutation of the Petra Qiblah Fallacy

The aforesaid points are vital to exhibit the fallaciousness of Dan Gibson's theory postulating that the original Qiblah of Islām was not the city of Mecca, but Petra. However, the fundamental points of rebuttal are not all the colourful maps, or early mosques which he erroneously attempts to prove were oriented towards Petra. Rather, the focal point of discussion is his complete ignorance of the Qur'ānic perspective, coupled with a ludicrously bizarre logic behind his entire theory. Inasmuch as there have been rebuttals within the subject of Qiblah location, there is an immense void from Islāmic scholarship on the topic. As a corollary, the supporters of the Petra Qiblah Theory presume that since they have not received any reply on the matter, it must mean that there is no possible reply from the Islāmic perspective. The logic of that view is as follows,

Premise One: If the Petra Qiblah Theory is true, then there is no Islāmic refutation.

Premise Two: There has been no Islāmic refutation.

Conclusion: Therefore, the Petra Qiblah Theory is true.[83]

This fallacious reasoning is what drives some of these revisionists on, and further arms their apologist cohorts to assume that Islām is not the answer, thus, conveniently paving the way to their ready-made Christian answer to the problem.

Hence, in addition to Dan Gibson's complete lack of understanding the subject from the standpoint of Islāmic jurisprudence, a point-by-point response to the objections that were noted earlier will be responded to from the Islāmic perspective echoing the sentiments of David King in saying that the theory is 'amateurish' indeed, but this time, from the Islāmic perspective.

Dan Gibson Does Not Understand the Qur'ān

Any erudite Muslim scholar who reviews Dan Gibson's Petra Qiblah theory will immediately be in a position to identify the truest fallacy of the theory as being premised on a complete lack of understanding some of the basic usūl (principles) of Qur'ānic sciences.

---

[83] *The logical schema for such fallacious thought is as follows,*

1. $P \rightarrow Q$ *(if P implies Q)*
2. Q *(then Q is true)*
3. $\therefore P$ *(therefore P must be true)*

Unlike Dan Gibson, this writer is a graduate in Islāmic studies from a traditional institution and is better positioned than Mr. Gibson to comment on the 'Islāmic standpoint'.

This, my dear readers is a key problem in the modern age! People assume that if they read a few manuscripts of history coupled with Google research (Dan Gibson's theory depends heavily on Google Maps), then suddenly everyone is an expert. Dan Gibson though, is merely an 'autodidact' vying for recognition. This has been clarified by David King's critique of his theory, who, unlike Mr. Gibson, is a qualified authority in the field.

Why do people who have no qualification, nor expertise in an area of academia comment on a subject and then present it as an academic finding? Is this not scholastic disingenuity? Dan Gibson is hailed in his works and documentary as a man who has spent his life in the Middle East, and is therefore well placed to make such a call? Israel is also in the Middle East, yet I see no call from Dan Gibson making elaborate human rights calls against the Zionists for their crimes against humanity? Additionally, if living in a region makes one an expert, then they must also accept that if a 70-year-old Mexican living in the USA, working as a janitor for his entire life decides to present a paper on an array of subjects to an academic board with no formal education, that his works 'must' be recognized? This is precisely what is implied by the advocates of the Petra Qiblah Theory and it must be recognized as absurd.

'Bakkah' in The Qur'ān

Dan Gibson claims that whilst the word 'Bakkah' does appear in the Qur'ān, and whilst Muslims do acknowledge it as the ancient name for the city of Mecca, that, *"Muslims got it wrong"*. This shows the lengths required for his theory to work, that it is not merely about his erroneous endeavours regarding inaccurate Qiblah directions, but about the entirety of Islāmic scholarship's "ignorance" on the history of Mecca from the Qur'ānic standpoint. In fact, in his documentaries, he consistently commits the 'definist fallacy', whereby, whenever he is about to differ with an established Islāmic view, Gibson can be heard saying, 'I think such and such thing' which is then followed by an introduction to his new definition of the term. This is known as the definist fallacy because a known concept is being defined in a biased way for the sake of making an argument.

Gibson states that 'Bakkah' means 'to weep', and that there is no history of weeping for Mecca. Here he commits the straw-man fallacy by misrepresenting the Islāmic view. In fact, he does not present the Islāmic view at all. Naturally, he then rushes to draw attention to Petra saying that it is the 'logical choice' since the ancient city of Petra was once shaken by a major earthquake causing many people to die and the people wept at this event. Thus, according to Gibson, it 'could' imply that the word 'Bakkah' in the Qur'ān was in reference to the ancient city of Petra, and not Mecca! This is his basis to justify Petra on the map for his theory on Qiblah direction on one hand, and to subsequently reject the concept

and all of the linguistical and scholarly discussions arising from this verse in the Qur'ān on the other hand.

To the erudite, Dan Gibson's theory is predicated upon the basis of 'if' and 'could'. It is merely premised on possibilities promoted as certainties. This defective deduction in his reasoning is a corollary of a malfunctioning methodology and his downright lack of Islāmic insight!

The word 'Bakkah' in the Qur'ān appears as follows,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلعالَمِينَ

"Indeed the first house that was appointed as a place of worship for humankind, is the one at Bakkah (Mecca), blessed and a guidance to the whole world".[84]

Amazingly, Dan Gibson's entire theory -even his documentary- starts with an 'Islāmic' account of the city of Bakkah, yet he never once delves into the actual verse, its exegesis, and hermeneutics. He merely extracts the word 'Bakkah' and immediately follows through with his theory. This is done to hoodwink the unsuspecting readers and viewers with an assumptive proposition moonlighting as 'fact', giving the allusion of strength to his argument since it is sourced from the Qur'ān. Deceptive indeed.

---

[84] *Sūrah Āl-Imrān 3:96*

Fallacy One- What Mr. Gibson has persistently failed to explain is that the verse mentions this city of 'Bakkah' making the following points establishing it as;

1. The first-ever house of worship.
2. It is a house of worship for all of humankind.
3. It is a place of guidance for humankind.
4. It is a blessed place.

It was either very cunning or very ignorant on the part of Dan Gibson to have left out these vital pieces of information from the verse and to focus only on one literary aspect of the word to draw such an immensely erroneous conclusion. The former seems to be the more likely of the two possibilities because had he focused on the other 'archaeological' indications from the verse, then proving his theory would be as difficult as draining a river with a straw!

This verse of the Qur'ān stands to challenge Dan Gibson and all of his blind followers who progress to preposterously postulate that Petra is the original Qiblah of Islām because to do so, he *must prove* the following,

1. The city of Petra must be historically acknowledged as the first-ever house of worship of God on earth. Of course, this will be a *mountainous* task on his part –hence his silence on the matter- because to do so, Gibson will have to prove beyond any shadow of a

doubt that Petra was established as the first center of worship, and he knows that nobody in the world would believe such a thing.

2. If he can prove so, then corroboratory evidence must be produced exhibiting that the city of Petra was a place of worship, not only for ancient Arabs, but for all of *humankind* regardless of creed, culture, or class. This would require evidence that people of different ethnical backgrounds journeyed from distant lands annually to worship there, as with the case of Mecca today. Seeing as though the city of Petra functions merely as a tourist destination today, Dan Gibson must prove from historical records that people of multicultural backgrounds journeyed there for the purpose of worship, and this evidence must be acceptable according to the Islāmic standard in addition to the academic standards set today. After all, the debate is about an Islāmic matter and the Islāmic method of verification is a rigorous process designed to weed out any discrepancies.

3. That the city of Petra is a 'blessed' city. Again, Dan Gibson is in for a real challenge here because he has 'agreed' that the city of Petra was once a flourishing city, and is now merely a ruined city. Why would God Almighty tell His servants about the city of Petra as being a place of 'blessing', yet He reigns down 'punishment' upon that very city to the point of its ruination? We know, -according to the Qur'ān- that an attempt to destroy the current city of Mecca was well underway with an army of enormous elephants but God Almighty intervened and protected His blessed city (105:1-5) that *still stands today* as a city which Muslims from all over the world travel to attain

blessings from. Can the same be said for Petra? Of course not! Hence, Dan Gibson has conveniently ignored all of these archaeological indicators.

4. The city of Petra must be proven historically as a place from which *humankind has received guidance.* Again, the implication here is that Dan Gibson must prove beyond all doubt, that it was not just Arabs who received guidance from Petra, but people of different ethnic and geographical backgrounds. The city of Mecca is the direction in which Muslims turn in prayer every day. During each unit of prayer, the first chapter of the Qur'ān is recited in Arabic totaling at least 48 times in a day. Within this chapter, there is only one supplication which the believer beseeches from God,

اهدِنَا الصِّراطَ المُستقيمَ

"Guide us on the Straight Path."[85]

Thus, even today, Muslims are still turning to Mecca for 'guidance' whilst the same cannot be said for Petra.

Fallacy Two - Dan Gibson introduces the word 'Bakkah' in the Qur'ān and follows to immediately state that it refers to 'weeping' or 'wailing', implying that since the people who lived in Petra also 'wept' at the destruction of the city due to a major earthquake, the Qur'ān 'could' be identifying Petra as opposed to Mecca. Thus, he disingenuously

---

[85] *Sūrah Al-Fātihah, 1:5*

suggests that the notion of wailing has no link to Mecca whatsoever, and therefore, the only logical deduction must be that Petra is the answer. It seems as though Gibson is *Petra-fied* that once any objective person searches the verses of the Qur'ān beyond his indications, the theory will collapse like a controlled demolition.

Since in his estimation, the word 'Bakkah' is in reference only to 'weeping' let us endure his theory and agree (hypothetically) that it does indeed mean 'to weep' or 'to wail' only. This is where Dan Gibson's complete lack of Islāmic insight sends his intellect on a one-way journey to Petra. Once he establishes this, he immediately progresses direct attention to the word 'Bakkah' *only* in a literal sense and indicates that the *only* linking point for the word 'Bakkah' to Petra, is the 'weeping' aspect as a corollary of an earthquake that caused the inhabitants to weep. This is his *only* explanation of the word 'Bakkah' which he has taken in its literal sense to be the city of Petra, and from which his entire theory gets its "Islāmic" baseline that is fundamental to his theory.

This terrible blunder by Mr. Gibson, -once understood- is proof that a defective methodology ensures a defective conclusion. Why would the Qur'ān refer to a city, and expect the reader to only draw attention to the 'literal' approach of the word and to completely ignore it as a proper noun? This would imply that every single time the Qur'ān indicated the use of a proper noun; the reader *must* forego all knowledge of its implication as a 'name' of a city or place, and rather focus *only* on the literal implications when understanding its etymological roots? That is absurd in the least.

In fact, the Qur'ān cannot be understood *only* from a literal perspective and literalists the likes of revisionists in the mold of Dan Gibson ought to have studied the various allegorical and metaphorical passages of the Qur'ān before rushing to rash conclusions of an irrational nature based on his independent, un-Islāmic and highly defective methodology.[86]

Essentially, Dan Gibson has 'misled' all of his readers and viewers by either intent or inadvertently ignoring the Islāmic implication of the entire corpus of Islām's Holy Book. This is like someone attempting to explain the Bible *only* from the English language ignoring the fact that it was not written in English, therefore requiring linguistic analysis. This affirms our standpoint from earlier in this chapter, iterating that Mr. Gibson is in no way fit to be writing or commenting on the subject when he has completely misinformed his readers about the single most important factor upon which the 'basis' of his theory is predicated, viz. "The Islāmic Perspective".

This is not an uncharitable statement because even in his documentary Mr. Gibson misleads the viewers by stating that his findings were premised on the Qur'ānic standpoint. Contrarily, as we have proven

---

[86] *The Ulamā (scholars) of Islām have delineated the prerequisite subjects one 'must' be familiar with from capable licensed (qualified) teachers and is evident from its rich academic and literary legacy on Qur'ānic sciences. To ignore all of the data and to independently draw erroneous conclusions based on isolated, yet fallacious thoughts is indeed the height of ignorance on one hand, and an arrogant attempt at subversion of centuries of Islāmic scholarship on the other hand.*

thus far, the information raised in this book has been completely disregarded by him and is therefore insufficient as building blocks for his theory.

Fallacy Three – Dan Gibson conveniently tells his readers and viewers that the city of 'Bakkah' mentioned in the Qur'ān is in reference to a city that 'wept' and that it 'could' be indicative of the city of Petra, and not Mecca.

Yet again, he made the vital mistake of rushing towards his theory because the objective seems to be;

a) An attempt leading Muslims to raise doubts about their faith.

b) A means to shift the focus of even uneducated Muslims away from Mecca towards Petra.

c) A conduit to encourage debate regarding the origins of Islām from non-Muslims.

Mr. Gibson hurried towards translating 'Bakkah' as 'to weep' or 'to wail'. This is because of his probable leanings to Christianity. The Bible mentions the *Valley of Baka*, and, Gibson draws attention to the Biblical verse in Psalms 84:1-7 which names a location as the 'Valley of Baca'. However, what Gibson fails to acknowledge once more, is that even in the Bible, the word 'Baca' is taken as a proper noun and has therefore *not been translated. The Bible does not say 'The Valley of Wailing'.* If it is translated in the same manner that he translates the Qur'ānic word, how

then would he or Bible scholars link the city of Jerusalem to such a 'weeping' in the magnitude he projects? What event of weeping took place in Jerusalem for which the valley of Baka would be named so? Hence they do not translate it, but Dan Gibson insists on adopting the linguistic meaning for the word 'Baka' in the Qur'ān *solely to project his toothless theory.*

It is perplexing, yet unsurprising that Mr. Gibson is not calling for a 'revision' of this Biblical passage, nor appealing to the world of Christendom to revisit their historical interpretation of the city of 'Baca' so that it should no longer be interpreted as 'Jerusalem' but as 'Petra'. Yet, on the same principle, he is 'sincerely' asking Muslims to 'revisit' or 'rethink' our Qiblah direction? The double standards seem infinitely deep.

If Mr. Gibson insists on stating that 'Bakkah' in the Qur'ān is also referenced as 'Baca' in the Bible, then based on his 'sincere' advice, shouldn't that Valley of Baca also be about Petra? The following are the premises for this argument arising from Dan Gibson's logic, or lack thereof;

1. Bakkah refers to wailing.
2. Petra has a historical event in which the people of the city wailed.
3. Bakkah is mentioned in the Qur'ān.
4. Mecca has no record of an event that caused people to wail.

5. Therefore, Bakka is in reference to Petra and not Mecca.

The faulty reasoning with the abovementioned thought process has been exhibited with ease. However, if the same reasoning is applied to the city of Jerusalem, then Dan Gibson's double standards become manifestly clear. Let us apply the same reasoning, but this time we will substitute the word 'Mecca' for 'Jerusalem', 'Bible' in place of the word 'Qur'ān', and 'Bakkah', which is the Arabic transliteration, for 'Baka', representing the Biblical narrative;

1. Baka refers to wailing.

2. Petra has a historical event in which the people of the city wailed.

3. Baka is mentioned in the Bible.

4. Jerusalem has no record of an event that caused people to wail[87].

5. Therefore, Baka is in reference to Petra and not Jerusalem.

So why is there a double standard here? Could it perhaps be that Mr. Gibson, in his sciolistic approach to Islāmic knowledge, knows all too well that an investigation into the biblical 'Baka' would cause him to lose supporters from the Christian apologists, thus lessening his views and his

---

[87] *The Wailing Wall or the Western Wall in Jerusalem cannot be cited as the ancient reason for the name of the City. Those who do so commit the Fallacy of Equivocation. Britannica cites the following as one of the reasons for its prevalent and remaining name today, "Such terms as Wailing Wall were coined by European travelers who witnessed the mournful vigils of pious Jews before the relic."*

funding perhaps? We can assume the possibilities, but the reality, in this case, cannot be ignored because possibilities *must* be explored on both sides of the spectrum, and I suspect that Gibson knows that if his audience is made aware of the other realm of possibility, then achieving any kind of certainty for this part of the theory becomes insurmountable as the information in favour of the opposing view is of greater in strength.

We have exhibited from the Islāmic perspective at least three fallacies *only* in one premise of Dan Gibson's argument which forms the basis of his evidence. Retrospectively, these three fallacies expose the general fallaciousness of his arguments. This is because once the foundation of the argument is erroneous, the result itself is erroneous. However, we shall endeavour to dismantle his argument further by exposing numerous other errors in his theory from the Islāmic perspective.

Point of Interest – Any Muslim who has been to the city of Mecca and who has gazed upon the Ka'bah for the first time, will relate their experience of an involuntary and uncontrollable 'weeping' in the presence of its magnificence. When asked why they wept at the sight of the Ka'bah, the response usually is that they cannot explain the spiritual elation that triggered such a response. Of course, Dan Gibson has not visited the Ka'bah and can therefore not 'explore' the spiritual dynamic of the 'wailing' aspect located in the etymology of the word 'Bakkah', yet he has dismissed this amazing link to the city's renowned ancient name. Such is the fringe scholarship and preposterous propaganda behind his

alleged theory, that deduces prematurely without exploring the personal experiences of millions of Muslims.

He might argue that he has seen various images etc. and the effect has not been as we stated, and like many Muslims even who were skeptical of weeping at the sight of the Ka'bah, they all returned with tales of how their tears irrepressibly rolled down their cheeks.

I was fortunate enough to have travelled to the city of Mecca for the first time in 1998 as a 16-year-old boy in the company of my parents (may God grant my late father Paradise). As a 'teenager', I was also told about the emotional heights I may experience at the sight of the Ka'bah, but like any teenager, I did not even register it as a point of relevance, because which teenager expects to cry in public?

It was during the late-afternoon prayer (Asr) when we entered the sacred sanctuary known as Musjid Al-Harām, and the moment my gaze fell upon the Ka'bah, the tears flowed naturally, uncontrollably, and the more I wiped them away, the more they flowed, and I could not explain what was happening. I continued to wipe them away as any 16-year-old boy would, and within seconds they were rolling down my cheeks with greater intensity. I looked to my parents and found them in the same situation, and the same was occurring with everyone around me. It was at that moment when I recollected the advice of my elders who told me that it would happen. Lo and behold! It did! A 16-year-old boy 'wept' at the sight of the Ka'bah, in Mecca, yet Gibson thinks that the experiences of hundreds of millions of people amount to mere nothingness, simply

because there was an earthquake in Peta thousands of years ago and people wept?

Thus, the name 'Bakkah' in reference to 'weeping' does indeed infer a linguistic meaning directed to the city of Mecca to this day, but is not limited to that meaning. In avoiding this analysis, Dan Gibson has essentially robbed his readers and viewers from the personal perspective of millions of people who 'wept' and 'wailed' at the sight of the Ka'bah. In doing so, Dan Gibson has considered *only* Petra from an etymological perspective, and has completely ignored all other means of understanding, because had he done so, then it would lead people away from his theory instead of drawing them in, like fish to bait!

Mecca – The Mother of All Cities

Once more, Dan Gibson limits Islāmic insight to a literalist approach towards the Qur'ān, which is by consensus a defective methodology when applied as the *defacto* approach to Qur'ānic understanding since it expels all metaphorical and allegorical explanations contained within its corpus. He proceeds to rule out the current city of Mecca as the allusion in the verse based on his assumptive and probabilistic methodology. In doing so, he believes that since the city of Mecca was off the trade routes, and archaeologically was not a 'major' stop on the map it should, therefore, strengthen the view that Petra is a more 'viable' option as it was a thriving city.

Repetitively, revisionists and apologists like Dan Gibson tend to stereotype their acolytes by constantly presenting a form of calculated misinformation as absolute truth to drive home their narrative.

Mr. Gibson is not a Muslim, and as a corollary of his inability to submit to the Glory and Might of a true monotheistic God[88], it is very difficult for him to view the spectrum of other possibilities alluded to in the verse. Gibson therefore abruptly disregards Mecca as the 'Mother of all Cities' based on his aforesaid literalist view.

The honorific title of Mecca as the 'Mother of All Cities' cannot be confined merely to the historical record because this Qur'ān was sent as a 'timeless' message and God Almighty is the Master and Creator of all things, including time.

The Qur'ān has addressed the city of Mecca with various honorific appellations, one of which is 'Umm Al-Qurā' (Mother of All Cities) as the following verse of the Qur'ān states,

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

---

[88] *The Islāmic concept of monotheism is undoubtedly the most clear in its definition of monotheism especially when juxtaposed to other supposed monotheistic faiths. For instance, the four verses of chapter 112 explain that God is one, completely free from want or need of any sort, and that He was not born into existence nor does he beget children (as these are needs and God is not in need of anything), and He has no co-equal or comparison in any regard whatsoever for any person or persons.*

"And this is how We have divinely revealed to you the Qur'ān in Arabic, for you to warn the people of the mother of all towns – Mecca – and those around it, and to warn of the Day of Assembling of which there is no doubt; a group is in Paradise, and another group is in hell."[89]

Right now, the city of Mecca is indeed the mother of all cities, because, as elucidated earlier in the chapter, Muslims are found in almost every city in the world, yet in each of these cities, five times a day, Muslims focus their collective concentration towards Mecca! Whether they reside in Jerusalem, New York, Paris, Barcelona, or the Caribbean Islands, still their 'focal point' is Mecca, thus, making it the symbolic center of the world, equivalent to 'the mother of all cities'. This is not rocket science and would be an acceptable response to even a novice of the subject.

Additionally, during the year, Muslims from every corner of the earth journey to the city of Mecca to fulfill their religious rites. Once again, it is the city of Mecca that acts as a magnet, drawing the iron-willed spirit of the people towards it annually for the Hajj, and throughout the year for the performance of Umrah.

This convergence in both body and spirit towards the city of Mecca is a fulfillment of the promise to Prophet Abraham ﷺ when he journeyed to Mecca,

وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

---

[89] *Sūrah Ash-Shūrā, 42:7*

"And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine"[90]

Dan Gibson would have us all believe that the city identified as 'Umm Al-Qurā' is Petra and not Mecca, yet to this day, there is no such daily global attentiveness focussed towards it, nor are any religious journies undertaken towards it. It seems highly unlikely that the Qur'ān attributes this title to the city merely for business and trade when it has not been established for this purpose. Gibson's theory, under the microscope of Islāmic scholarship, loses its appeal and proves to be one-dimensional.

Why would God send the final book to His messenger discussing 'Petra', and then 'allow' all the efforts of the Messenger ﷺ to be rendered in vain? Essentially, the *real point* which Dan Gibson wants to promote is that the God of Islām was 'powerless' to stop His city (Petra) from being wiped off the face of history by mere men with a political agenda. If the God that Gibson worships possesses such weakness, he should not conflate his understanding of God with the teachings of Islām.

Gibson's refutation of the allusion to the 'Mother of all cities' in the Qur'ān is limited only to the notion of 'trade routes' and based on this single point, he has deduced incorrectly by ignoring all of the other reasons that 'could' be applied. As stated earlier, possibilities must be investigated on both sides of the spectrum unless there is a subjective agenda.

---

[90] *Sūrah Al-Hajj, 22:27*

Thus, another 'target' from this revolting rhetoric has been exposed, and it is no surprise, as, such are the methods of men who lack acumen in the understanding of the book of God, but God will always expose their evil agendas, for whilst they plan, He is the best of planners (3:54).

The Alleged Fabrication of the Hadith Tradition

Dan Gibson's sciolistic suggestions do not stop there. He *borrows ideas from other revisionists* as well and claims that since the earliest records of the Sīrah date back to approximately 100 years after the demise of the Prophet Muhammad ﷺ, it can lead to historical discrepancies. Such a long duration gives rise to 'suspicion'. He further states that the Islāmic scholar Ibn Hishām *intentionally* left out vital information from the collated works of his teacher Ibn Is'hāq, out of fear that the information was too sensitive for the Muslims. This caused Dan Gibson to believe that what 'may' have been left out was the Abbāsid's alteration of the Ka'bah's original location from Petra to Mecca and thereafter they 'doctored' the historical record to match Mecca later. Reading some of the points from Dan Gibson's theory, I wonder whether he was confused about writing a book of fiction that later did not pan out according to plan because this sounds a bit like a 'fairy tale' instead of history to me. The word that best describes such outlandish thoughts today is the word "conspiracy".

For another time, we shall expose the fallacy or rather the foolishness of his Petra Qiblah Theory, and whilst it may seem intriguing to the shallow-minded, the response is more than sufficient to exhibit his ignorance or deception.

Fallacy One- Inaccurate Rendering of History

Dan Gibson, and almost every apologist, revisionist, and like-minded folk regurgitate the same age-old rhetoric against the Hadīth and the Sīrah literature to foster doubt. They say, "Your Prophet ﷺ passed away and there was no hadīth. Thereafter, just a little over 100 years later we have books of Sīrah literature that aim to explain events about his life." The argument they ascribe to is as follows,

Premise One – Anything that was not written during the lifetime of the Prophet Muhammad ﷺ is unreliable and untenable as a source of history.

Premise Two – The Hadīth and Sīrah sources were not written during the lifetime of the Prophet Muhammad ﷺ.

Conclusion – Therefore, the Hadīth and Sīrah sources are unreliable and untenable as a source of history.[91]

This limitation of the preservation of history to merely be viewed as written information stands to disregard all other avenues of preservation of Islāmic information and is therefore fallacious in its first premise.

What they consistently fail to recognize is that the literary works in Islāmic history are merely one avenue of tracing historical origin. Islām has another extremely unique form of tracing its rich history that was not initially dependent on 'writing', but via the concept of 'oral transmission'. This was achieved by a companion (or companions) narrating eye-

---

[91] *This argument has been borrowed by the Qur'ān-Only / Hadīth Rejectionist lobbies.*

witness accounts of events to numerous students who then transmitted that information to their students, and so on. What makes this unique is that the citations involving the Prophet ﷺ were transmitted with a sanad (chain of transmission) that exhibited all the links (narrators) that reached the primary narrator of the transmission, who either narrated what he witnessed about a certain statement (qawl), action (fi'l) or tacit approval or disapproval (taqrīr) of the Messenger ﷺ.

In this manner, narratives were preserved by memory in their spoken form via oral transmission and were *later compiled* by scholars who were able to evaluate the validity of the chains which included an assessment of the veracity of each narrator as well as an assessment of the words attributed to the Prophet ﷺ. Armed with this information, the correct logical argument should now read,

Premise One – Anything that was not 'preserved' during the lifetime of the Prophet Muhammad ﷺ is unreliable and untenable as a source of history.

Premise Two – The Hadīth and Sīrah sources were 'preserved' in the memory of his companions and later written down in text form.

Conclusion – Therefore, the Hadīth and Sīrah sources are reliable and tenable as a source of history.

The incoherence of his argument is clear except for the ignorant who limit Islāmic knowledge during the prophetic era to 'only' written information bypassing the rich history of memorization.

Fallacy Two – Confusing Contradiction

Dan Gibson claims that everything Muslims know about the city of Mecca is sourced from the hadīth tradition, of which the earliest records date back to at least a century after his demise. The previous fallacy elucidated the erroneous reasoning for limiting the source of information to merely written text.

Subsequently, in a bizarre twist of events, to prove his Petra theory, Dan Gibson throws logic out of the window and refers to the *very same hadīth literature* and quotes narrations depicting Mecca as a lush green land. He then attempts to disprove those depictions of Mecca in the Hadīth by way of *appeal to logos*[92] by exhibiting images of Mecca as a desolate land. Thereafter, *to prove that the 'Hadīth' source favours Petra instead*, he follows to provide evidence from the historical layout of Petra, that the Sīrah narrations *may have referred to Petra*[93] and not Mecca based on those reasons.

What is alarming -to a judicious researcher-, is that on one hand, he claims that the information located in the Hadīth was 'doctored' to suit Mecca, but on the other hand, he readily accepts 'other' narrations from

---

[92] *Of the forms of rhetorical tools, logos refers to an appeal to the logic.*

[93] *Possibilities are indeed a method to assess and ascertain potential information, but are not in anyway a true depiction of reality. Example, "There are three possible reasons why Dan may have ignored the Islāmic research." Whilst the statement is possibly true, it does not reach certainty because there may be a fourth or fifth or sixth possibility etc. for why he acted the way he did. Revisionists love to use possibilities to deceive others by wrapping them in a garment of certainty. This is deception and disingenuous.*

the *same science* to 'prove' his theory. This is a grave contradiction on his part and he seems to have also lost all sensibility in the process of his blind pursuit to prove his wayward theory. Worse- are those who blindly accept such balderdash and who promote it in the process!

Therefore, Mr. Gibson must either 'revise' his views on the alleged doctoring of the field of Hadīth / Sīrah, or he must retract his 'evidence' from the hadīth / Sīrah sources which depict 'Petra' instead of Mecca? Whatever route he adopts, his theory will now possess a heavy flaw, one from which recovery may prove to be highly impossible, and has placed himself in a paradox of his own production.

Fallacy Three – The Biggest Conspiracy Theory in History

If any researcher contemplates the ludicrous implications of Dan Gibson's reasoning regarding the alteration of history, it is clear that whilst his work seems to be an ostensibly genuine effort, he has been playing a guessing game of sorts and has concocted the greatest conspiracy theory in history. This is because Dan Gibson operates this part of his theory strengthen its premise, but in the process insinuates that *every single Muslim on the face of the earth during that time* was either an ignorant care-free follower of Islām or a hypocrite of the highest order, because it purports a mass conspiracy effectively 'agreed' upon by millions of people -without any technology- to collectively collude. If so, this would be the greatest cover-up in history.

By the Abbāsid rule, Islām was already spreading like wildfire in all directions, and not because of the 'sword', but because of the logic of its

premise and its appeal as viewed from the character of the earlier Muslims. Their predecessors, the Ummayad dynasty stretched approximately 4,3 million m^2 with 33 million people across. By the time of the Abbāsid's reign, the numbers would have exceeded that. To reach that many people all those years ago, a mass project with thousands of letters would need to be sent. No such record or whisper of such exists.

Surely Mr. Gibson is not implying that the approximately 33 million people including innocent children -who question everything- were 'okay' with such a major alteration to their religion by easily accepting the change of their Qiblah from Petra to Mecca? That is absurd and offensive! The Muslims, even after the Abbāsid reign were renowned for their insistence of disapproval to any deviation to the core tenets of Islām, let alone remaining supremely silent to a change as momentous as the ridiculous claims of Dan Gibson.

Does Gibson really expect intelligent people to believe that over 33 million people stretching from Medina to Damascus were happy with this sudden change with absolutely no historical record of any revolt whatsoever? Not a single one of them rebelled to this colossal amendment to their theology in all of history? When we consider the political situation at that time, we know that numerous people disagreed with the conduct of the Abbāsids. Is Dan also suggesting that *even the enemies of the Abbāsids just accepted this change and offered no resistance* to their rivals over something that could give them leverage to garner support over the majority? That is stranger than fiction indeed! This is precisely the point that was emphasized in the opening chapter of this

work highlighting the loss of logic on the part of the revisionists in their desire to demonize Islām.

Contrarily, the simplest and obvious reason why there is no authentic historical data for such a mass rebellion is that *the Qiblah was not changed, and that is why was no mass rebellion!* Once more, these simple 'possibilities' are not even considered. Instead, Dan Gibson would rather have us believe that 33 million Muslims at the time were either blind sheep or hypocrites afraid of the consequences, and history bears testimony to the contribution of Muslims towards academia and their bravery in the field of battle and against oppression for the preservation of their religion. A people who are historically renowned for their valour to maintain the pristine teachings of their religion against all odds to suddenly adopt an intellectual and religious quiescence -offering no evidence for it except theories- is the most illogical postulation of all. Certainly, Mr. Gibson did not think the matter through to its logical consequences. For the final nail in the coffin regarding this particular fallacy of his argument, see the section under Mecca in Eschatology titled "Dajjāl and Mecca".

Musjid Al-Qiblatayn – The Mosque of the Two Qiblahs

This famous mosque is a well-toured destination in Saudi Arabia and is renowned for the incident of the changing of the Qiblah from *Jerusalem to Mecca*. Dan Gibson claims that the Sīrah tradition was altered to conceal many things, one of which is the location of the 'true Qiblah' in Petra.

However, the Qur'ān is ready to *set a cat amongst the pigeons* and to place Mr. Gibson in a very awkward position because if the Sīrah information has been doctored as he assumes (which cannot be the case as we have already clarified), then what about the fact that the Qur'ān has mentioned this momentous change?

Before presenting that verse, it must be noted that the Qur'ān clarified that the 'foolish' ones initially questioned the Qiblah direction formerly observed by the Muslims,

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

"The foolish of the people will say: What hath turned them from the Qiblah which they formerly observed? Say: Unto Allāh belong the East and the West. He guideth whom He will unto a straight path."[94]

Thus, the foolishness of his claim becomes apparent and in line with the Qur'ān's indication (of that apparent foolishness) by the fact that Dan Gibson is the one who is now questioning the Qiblah some 1400 years later.

Nonetheless, the Qur'ān explains the socio-historic background to that momentous and renowned change in Qiblah direction as follows,

---

[94] *Sūrah Al-Baqarah, 2:142*

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

"We observe you turning your face, several times towards heaven (O dear Prophet Muhammad –); so We will definitely make you turn (for prayer) towards a Qiblah which pleases you; therefore now turn your face towards the Sacred Mosque (in Mecca); and O Muslims, wherever you may be, turn your faces (for prayer) towards it only; and those who have received the Book surely know that this is the truth from their Lord; and Allah is not unaware of their deeds."[95]

According to Dan Gibson, the original Qiblah (at Al-Qiblatayn) was changed and the current direction of the Qiblah wall or mihrāb at Musijd Al-Qiblatayn *is facing Mecca*. He then claims that the original Qiblah direction (before the change) was more towards Petra than Jerusalem.

This is where he adds further confusion to his already puzzling Petra theory. On one hand, he claims that the Qiblah direction for all Muslims was the ancient city of Petra and not Mecca, and this vital information was later doctored after the demise of the Prophet Muhammad ﷺ.

Hence Muslims all over the world who are currently facing Mecca and the previous generations who were facing Mecca were facing a false Qiblah, therefore all prayers are nullified.

---

[95] *Sūrah Al-Baqarah, 2:144*

On the other hand, Dan Gibson inadvertently calls out a fallacy from his own theory when he tries to investigate –albeit without the requisite knowledge of Islām-, the Mosque of the Two Qiblahs. He admits that the current day Musjid Al-Qiblatayn has its Qiblah facing Mecca!

Summarily, according to established Islāmic tradition, during the Medīnan period, the Muslims were initially facing Jerusalem as their Qiblah. This was done in all likelihood to induce the rational process on the part of a large Jewish community residing in Medīna as a corollary of their banishment by the Christian world at the time. The Jews were to contemplate and thereafter deduce that an 'Arab' prophet chose their sacred site and promoted the names and teachings of their prophets as a sign that his message was not a call to some 'new' religion, but indeed it was the very same message preached by Abraham, Isaac, Jacob, Joseph, Moses, and David, etc. (upon them all be peace) before him.

When the above-cited revelation came to the Prophet ﷺ commanding that the Muslims must now face 'Musjid Al-Harām" (the Sacred Mosque at Mecca), the Muslims immediately submitted to God's command and *no longer faced Jerusalem as their Qiblah.* Instead, they turned towards Mecca. This can be corroborated from the below narration,

حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ، يَقُولُ صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا ثُمَّ صُرِفْنَا نَحْوَ الْكَعْبَةِ

Abū Is'hāq reported, I heard Al-Barā' saying: "We prayed with the Messenger ﷺ of Allāh ﷻ (with our faces turned) towards Bayt-ul-Maqdis (Jerusalem) for sixteen months or seventeen months. Then we were made to change (our direction) towards the Ka'bah."[96]

Amazingly, the same Sīrah tradition which was supposedly forged to match the Abbāsid's alteration is somehow in conformity with the Qur'ān in this matter? So, is Mr. Gibson now accusing the Qur'ān of being part of this elaborate scheme too? He may probably go to that length to defend his theory, but seeing the weak argumentation for his claims -from an Islāmic and logical perspective alone- if he does take that route of questioning the Qur'ān to suit his theory, suffice to say that he will be a featherweight well below his weight level and the scholars will be able to decimate his dismal views with relative ease.

Thus, the old foundations at Musjid Al-Qiblatayn prove that the hadīth literature is indeed a valid source because it correlates somewhat to the archaeological evidence unearthed of late. Dan Gibson agreed that the current direction of Musjid Al-Qiblatayn is towards Mecca, but that the old mihrāb *may* have been facing Petra. What Dan Gibson conveniently ignored to tell his readers and viewers is that *Musjid Al-Qiblatayn is amongst the earliest mosques in Islām.* In fact, this point brings his entire theory into question, as he claims that *the earlier mosques do not align with Mecca but towards Petra,* and this admittance, that the original mihrāb

---

[96] *Muslim, The Book of Mosques and Places of Prayer, Chapter: Changing the Qiblah from Al-Quds (Jerusalem) to the Ka'bah, Hadīth number 1072*

from one of the earliest mosques viz. Musjid Al-Qiblatayn, proves contradictory to his earlier view. Seeing as though he could not change that part of history to bend waywardly in accordance with his appalling theory, he argues that the earlier mihrāb faces a direction other than Jerusalem (or slightly off from Jerusalem) and this is proof that the Abbāsids altered history.

Contemplatively, it is the very opposite. The fact that there exists two mihrāb's confirms the validity of the hadīth tradition and his bogus theory regarding the doctoring of Islāmic history is as weak as the scaffold upon which he is constructing this vastly imaginative building for Petra as the original Qiblah of Islām.

Secondly, even if this dreary theory regarding the original Qiblah being in the direction of Petra was to be hypothetically true, then how does he explain a second mihrāb facing Mecca?

If we go with Dan Gibson's version, then the implication is that the Muslims were not facing Jerusalem initially, but were oriented in the direction of Petra. Then later on, the Abbāsids changed the location from Petra to Mecca.

Dan Gibson's Theory in relation to Musjid Al-Qiblatayn

1. The Muslims were initially facing Petra as their Qiblah.

2. This is clear from the recently located original mihrab in Musjid Al-Qiblatyan that shows a second Qiblah wall that is more aligned towards Petra than Jerusalem.

3. This means that there 'must' have been a cover-up to hide this fact (that the Muslims were facing Petra).

If that is so, then how does the Qur'ānic verses (as cited above) in the matter of the changing of the Qiblah apply?

If we assume hypothetically that his theory is correct, it opens up another problem, but to understand that problem we must unpack *his argument*, which is as follows;

1. The Muslims were initially praying facing Petra.

2. Later, the Abbāsids colluded with millions of people to change the Qiblah from Petra to Mecca.

3. The Abbāsids did not think to change all the Qiblah walls in all the mosques from Petra to Mecca.

4. From all of the mosques at the time throughout its vast empire, they singled out Al-Qiblatayn as the sole mosque to mark this change.

5. Their foolishness was such, that even though they created the greatest cover-up in history, they went to great lengths to create another Qiblah wall that would face Mecca in Musjid Al-

Qiblatayn, but conveniently forgot to amend the direction of the former Qiblah wall.

Does the above make any sense? A lie plastered with supposed truth will eventually reveal it's the cracks regardless of how many coats are applied upon it.

The verse of the Qur'ān cited earlier, clearly commands the Prophet Muhammad ﷺ to face the direction of the Sacred Sanctuary known as Musjid Al-Harām (located in Mecca). Surely Dan Gibson is not implying that the Abbāsids altered the Qur'ān as well? And if so, where does Jerusalem fit into this mix?

Thirdly, the mihrāb facing Mecca proves that at some point, there was a 'change' in Qiblah direction. This means that Mecca was indeed a direction of the Muslims during the prophetic age. Hence, the question which Dan Gibson should apply to his irrational theory is, "Why were the Muslims facing the city of Mecca at all?" That answer is quite clear for anyone without an agenda, but when the vilification of Islām is at hand, all roads will lead to Petra!

Fourthly, the narration from Imām Muslim's collection states with clarity that the Muslims were commanded to face the "Ka'bah". The Ka'bah is located in Mecca and *not in Petra.* There are no 'allusions' in this narration, bar the illusion of a revisionist with Christian colleagues hell-bent on instilling doubt on the 'moral compass' of all Muslims by an unnecessarily irresponsible inquisition against the established spiritual direction in prayer.

Thus, the two mihrāb's located in Musjid Al-Qiblatayn stand to *corroborate the Qur'ānic account of the change in Qiblah.* Hence, even if, hypothetically, Petra was a Qiblah (which is ludicrous), then the fact that the Qur'ān commanded the Muslims to change their direction from it (the former Qiblah in Petra) towards Mecca, is proof of the position of Mecca as the current Qiblah. Even if he insists that the Abbāsids altered the Qiblah from Jerusalem/Petra and removed it from the historical record, how then does Gibson reconcile the Qur'ānic account as well as the implications therefrom which clearly exhibit a mihrāb facing the direction of Mecca? That too, during the lifetime of the Prophet ﷺ?

Analogously, Dan Gibson's theory should be considered as a mansion built upon a foundation of straw. Whilst it may look appealing at face value, those on the inside are at great risk because at any given moment, it may collapse upon its residents.

The Qur'ān, Musjid Al-Harām, Mecca and the Ka'bah

An even more ridiculous claim by Dan Gibson is that whilst the Qur'ān does explicitly mention 'Musjid Al-Harām', (which is the renowned name for the grand mosque in Mecca that houses the Ka'bah), the Qur'ān does not mention that the mosque is in fact located in Mecca! He, therefore, postulates that the sacred mosque 'could' have been located in the ancient city of Petra. Once again, Dan Gibson may not be a scholar, but he seems to have a Ph.D. in sophisticated guesswork, or rather, calculated misinformation. He first makes no sincere effort to unravel the subject from the Qur'ān, and like most revisionists and

apologists, he cherry-picks his information to suit his narrative, not before progressing to base his ideas on a number of 'ifs' and 'coulds', which is evidence of his sciolism and amateurish attitude towards Islāmic epistemology.

We have already cited the verse mentioning 'Musjid Al-Harām' in the previous section wherein the command was for the Prophet Muhammad ﷺ, and subsequently for the Muslims to turn their gaze away from Jerusalem by adopting a new direction towards the sacred mosque in Mecca as their new (and final) Qiblah.

Historians have all agreed that the Qiblah of the Muslims is towards the city of Mecca due to the Holy Ka'bah's location in this city. If Dan Gibson's highly imaginative theory is to have any clout from the Islāmic perspective, then there should be no reference to the city of Mecca in the Qur'ān whatsoever. After all, Dan Gibson's theory postulates that Petra was the more likely birthplace of the Prophet Muhammad ﷺ and of Islām itself and that after his demise, all of the data was altered due to the changing of the Qiblah from Petra to Mecca. Thus, the Qur'ān, which was revealed prior to the development of the science of Hadīth should therefore have no mention of Mecca whatsoever as this would derail his entire theory. His logic can be understood as follows;

1. The Qur'ān was revealed during the lifetime of the Prophet Muhammad ﷺ.

2. The hadīth and Sīrah literature were established much later.

3. Later on, the Abbāsid dynasty doctored all the evidence supporting Petra as the original Qiblah of Islām.

Essentially, for this postulation to have any credence, there can be no mention of Mecca in the Qur'ān at all, because it would imply that the Prophet Muhammad ﷺ, and all of his acolytes thereafter were told about a city in the Qur'ān which bears no theological, nor historical reverence at all (which is what the theory implies). If the word 'Mecca' is located in the Qur'ān, then how does Dan Gibson explain its inclusion in a book which was supposedly unrelated to that city, its people, or prophet at all?

Dan Gibson hypothesizes;

1. Mecca was not the birthplace of Islām.
2. Petra was the birthplace of Islām.
3. All historical traces of Petra were removed by the Abbāsids 100 years later.
4. This means that the Qur'ān was not revealed in Mecca, but in Petra.
5. Therefore, Mecca was not even in the picture during the time of the revelation of the Qur'ān.

This is one of the consequences of this theory and what many fail to realize. In response to his phony premise, our rebuttal is as follows,

Premise One – If Petra is the birthplace of Islām, then Mecca will not be referenced in the Qur'ān.

Premise Two – Mecca is referenced in the Qur'ān.

Conclusion – Therefore Petra is not the birthplace of Islām.

A simple search for the word Mecca in the the Qur'ān reveals,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

*"And it is He Who restrained their hands from you, and your hands from them in the **valley of Mecca**, after having given you control over them; and Allāh sees all that you do"*[97]

This verse clearly describes Mecca as a valley, which is well-known from the historical record. Furthermore, the mention of Mecca stands to prove in this Qur'ānic account that the Prophet Muhammad ﷺ was in contact with the people of the city and it was these people who persecuted him and that God Almighty divinely intervened (as corroborated by the Sīrah).

The question which begs to be asked here is, 'Why would God Almighty divulge information in the Qur'ān about the persecution of the Prophet Muhammad ﷺ in the *Valley of Mecca* if these events occurred in

---

[97] *Sūrah Al-Fatah, 48:24*

Petra?' That question needs to be answered by Mr. Gibson if indeed he can, free from the 'ifs' and 'coulds'.

To add insult to injury, Mr. Gibson has proven once more the detrimental effects of approaching the Qur'ān without the requisite insight into the Qur'ānic sciences based on his one-eyed epistemology.

Dan Gibson abandoned even the simplest of research when making his radical claim. That is the methodology known by scholars as *Siyāq-o-Sibāq*, (Perspective Analytics or Contextual Probing) and infers a process of searching the previous and post-verses related to the *verse of study* as well as the *Asbāb-un-Nuzūl* (socio-historic background). For example, if a person is studying Sūrah 48 Verse 24, then the student *must also research the verses before and after that particular verse as well in addition to the reasons for revelation.*[98]

Dan Gibson says that the Qur'ān does not explicitly mention Musjid Al-Harām (The Sacred Mosque in which the Ka'bah is located today), to be in Mecca. This is an opportunistic method and a fallacy due to approaching the Qur'ān with no formal education. The Qur'ān does not need to 'say' it in as many words, because it was also revealed as a book to induce contemplation (12:2), and its verses are to be pondered upon (47:24). Additionally, when certain things are known by all, there is

---

[98] *For a more practical demonstration on this methodology, see the previous Islamic Lifestyle Solutions publication 'Stories of the Prophets for the Modern Age – Volume One – The Resolute Messengers' , Chapter Four, The Story of Abraham and the Dichotomy of Faith and Reason, Who was the Sacrificial Child? Isaac or Ishmael? Pages 237-257*

no need to explain the obvious. Who today has not heard the word 'google' in reference to online searching? Initially, there may have been a need to explain its function but once it became 'common knowledge', there is no need to write an essay explaining it. Similarly, the location of the Ka'bah and Musjid Al-Harām were well-known locations and common knowledge of the people.

If one is to contemplate, analyze, and contextualize the verses after perusing the pre and post verse 24 of Sūrah Al-Fatah, it becomes evident that verses 25 and 26 both mention 'Musjid Al-Harām'.

1. The Chapter is called Sūrah Al-Fatah (The Conquest) and is agreed upon as being revealed about the *Conquest of Mecca*. Why would God speak about Petra in verses 25 and 26 in a chapter that was about the Conquest of Mecca?

2. Verse 18 is in references to an *incident that took place in Mecca* whilst the companions took an oath of allegiance with the Prophet Muhammad ﷺ in the absence of Uthmān ibn Affān ؓ. This is corroborated by the hadīth and sīrah literature as well, contrary to Gibson's outlandish ideas.

3. Verse 24 *specifically mentions Mecca*, and it would be illogical to mention Mecca in the Qur'ān if Petra was the original Qiblah.

4. Verses 25 and 26 mentions 'Musjid Al-Harām'.

Dan Gibson would have us all believe that a chapter known as the Conquest of Mecca, that discusses the incident of the Oath of Allegiance

in Mecca, that names the valley of Mecca, is all completely unrelated to Mecca, but 'could' be related to Petra, even though the immediate two verses that follow the mention of Mecca discuss the words 'Musjid Al-Harām', which, by absolutely no coincidence, is the name of the mosque that houses the Ka'bah today! This is the fringe scholarship that would have us all cast rich scholarship and logic into the dustbin to follow this most ridiculous revisionist idea advocating for Petra!

Upon reflection of the subject matter, it only affirms that Musjid Al-Harām is in the city of Mecca and not Petra! Petrifying as that reality may be for Mr. Gibson, he needs to revisit and re-evaluate his stance.

Additionally, by the same Islāmic methodology, we can bring together the third dimension of this prism of perception and clarify once and for all, by the Qur'ānic account that Mecca and Musjid Al-Harām are connected to the Ka'bah.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ
ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ
عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

"O People who Believe! Do not kill prey while you are on the pilgrimage; and whoever among you kills it intentionally, so its recompense is that he shall give a similar domestic animal (for sacrifice), two honest men among you rendering the command, the sacrifice being brought to the ***Ka'bah*** *– or he gives as redemption, food for some needy persons, or fasts for the same number of days, so that he may taste the consequences of his deed; Allah has forgiven what has passed; and*

henceforth whoever does it, Allah will take recompense from him; and Allah is Almighty, Avenger."[99]

Here, the Qur'ān establishes the view of the existence of a "Ka'bah" during the prophetic age. At this point, Dan Gibson states that the Qur'ān does not divulge whether this Ka'bah is located in Mecca or Petra. However, an application of contextual probing reveals that verse 97 of the same chapter proceeds to mention the following,

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۚ ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

"Allāh has made the ***Ka'bah, the Sacred House****, a cause for peoples survival, and the Sacred Month, and the sacrifices in the holy land, and the garlanded animals; this is so that you may be convinced that Allāh knows all whatever is in the heavens and all whatever is in the earth, and that Allāh is the All Knowing."*[100]

Verse 95 mentions the Ka'bah, and verse 97 mentions the Ka'bah once more with its additional appellation as 'Bayt Al-Harām' (The Sacred House). All scholars (Muslim and non-Muslim alike) who have studied Arabic agree that the word 'Bayt' refers to 'house', and contextually it can imply a sacred house of worship, which is known in the realms of Islāmic scholarship as a 'Musjid' or mosque.

---

[99] *Sūrah Al-Mā'idah, 5:95*
[100] *Sūrah Al-Mā'idah, 5:97*

Thus, the Qur'ān indicates -to those who have actual Islāmic insight- that the Ka'bah is in fact within the location of Musjid Al-Harām, and since we have clarified through the very same methodology that the Ka'bah is located in Mecca, we thus conclude that the Ka'bah is situated in a place known as Musjid Al-Harām, which is located in the city of Mecca! This is clear for anyone who has even an elementary study of Islāmic studies under their belt, yet Dan Gibson attempted to sway his followers and readers towards his putrid Petra theory without even studying the subject from the Islāmic perspective.

Logical Fallacies of Dan Gibson's Petra Theory

I have already exhibited numerous fallacies with Dan Gibson's views regarding Petra as the original Qiblah for Muslims. One such fallacy was his failure to explain the existence of the word مكة (transliterated as Makkah, but on the map as Mecca) in the Qur'ān, and after presenting the verses from the Qur'ān regarding Mecca coupled with a sound methodology of perspective analytics, his view was easily refuted from the Qur'ānic perspective.

Another fallacy was that Gibson espouses an imaginative notion that the Sīrah / hadīth tradition was doctored to suit the agenda of the Abbāsid regime. This was an accusation of gargantuan proportions, yet, Dan Gibson has no qualms in attempting to prove his theory from those very same traditions. This point was discussed in previous sections.

An additional illogical premise of his claim can be realized when we acknowledge that there is a consensus from the scholars that the Prophet

Muhammad ﷺ migrated, and later passed away in the city of Medina. Hence, his blessed grave is located today in the Medina and this information has reached us by multiple attestation (mutawātir reports)[101] generation by generation. If we are to adopt the audacious theory of Mr. Dan Gibson, postulating that the original city of antiquity for Islām was Petra and not Mecca, then the logical questions which must be asked here are,

1) 'Why would the Prophet of Islām migrate from 'Petra' to Medina, which is almost twice the distance from Mecca?

2) Why is there a historical quiescence from the people of Medina in their acknowledgment of his arrival from Petra?

3) Consequently, why is there no evidence historically of armies marching between Petra and Medina to wage war?

4) And if he can find some concocted way to interpret such a thing, why is it that no authority in Medina has ever made this connection to Petra?

5) Is the implication now that the entire historical record from Medina has also been wiped clean?

What supernatural powers these Muslims must have possessed to achieve something that no other people in history accomplished to freely

---

[101] *See the discussion in Chapter One on Epistemology.*

wipe of all of the data from the historical record and to subsequently remove all trace and mention of this link forever!

Petra and Mecca in Light of Islāmic Eschatology

In his pursuit to create chaos in the Muslim world via his radical theory, Dan Gibson has failed to take note of the subject of eschatology within the Islāmic tradition, and this critical error on his part is proof of his lack of insight into the Islāmic tradition.

Let us presume –for one last time- that Mr. Gibson's theory was 'correct'. If this is the case, -and that's an enormous 'if'- then the word 'Mecca' in the hadīth tradition must be substituted with 'Petra' for the sake of his wayward theory to make any sense.

We must therefore look at what has been 'foretold' about Mecca (which in this case will imply 'Petra'), and evaluate whether those traditions have manifested in the case of 'Petra'.

The Prophet Muhammad ﷺ foretold many events which have already come to pass as precisely prophesized by him. In my 2016 publication *'The Beginning of the End – An Eschatological Endeavour to Unravel the Mysteries of the Modern Age'*, I have highlighted numerous aspects that have manifested precisely as predicted in the hadīth tradition. What Mr. Gibson has failed -in his naive attempt- to factor in, was that Mecca is very much part of the prophecies for what is to come in the subject of the End-Times.

If Petra was indeed the original Qiblah that was changed after the demise of the Prophet Muhammad ﷺ, then the eschatological implications must be found in Petra *and not in Mecca.* This is a logical deduction from that radical theory that cannot be avoided by Dan Gibson.

What must be logically understood is that his companions (inclusive of his Noble Household) learned and reported many great things from him directly. In other cases, his companions deduced understanding based on the information passed onto them. Even in eschatology, some companions were inclined to raise eschatological questions and who stated their positions -undoubtedly- as they learned directly from the Messenger ﷺ.

Abdullāh ibn Amr ﷺ, a companion of the Prophet Muhammad ﷺ stated about the future of the city of Mecca as follows,

فَإِذَا رَأَيْتَ مَكَّةَ قَدْ بَعَجَتْ كَظَائِمَ وَرَأَيْتَ الْبِنَاءَ يَعْلُو رُءُوسَ الْجِبَالِ فَاعْلَمْ أَنَّ الْأَمْرَ قَدْ أَظَلَّكَ

"When you see tunnels being dug in Mecca and (when you see) the buildings (of Mecca) higher than the peak of the mountains then know that Qiyāmah (End-Times) is close"[102]

Anyone who has made the trip to that Sacred Sanctuary of Mecca in the last two decades will attest to the truth of the abovementioned

[102]*Musannaf Ibn Abī Shaybah, Hadīth 14306.*

statement. Massive tunnels have been dug through the mountains of Mecca to accommodate for the mass gatherings of the Hujjāj[103] to save the time and effort of having to travel around the mountain during their tiresome journey. Hence this aspect, as foretold by the student -who undoubtedly was given insight by the Messenger ﷺ- was able to foretell something about the city of Mecca which can be discerned by anyone with even an elementary understanding of basic research.

The words of Abdullāh ibn Amr ﷺ in this regard mentions a sign so clear that nobody in their correct frame of mind would disagree with the clarity therein. He mentioned that the buildings of Makkah would be higher than the peaks of mountains.

The second aspect mentioned is that the buildings in the city of Mecca would be higher than the peaks of mountains. No sane person would dare deny the existence of skyscrapers in the city of Mecca and the flourishing city it has come to be. Skyscrapers are a bad investment at a place that has no real movement of people. On the other hand, the existence of many tall buildings (hotels) in Mecca to accommodate the millions of pilgrims and those who visit throughout the year is evidence to all to behold! *The same cannot be said for Petra today.*

Currently, the location of the ancient city of Petra is virtually deserted and is not a flourishing city at all. Yes, it houses guests from different parts of the world as 'tourists', but not due to any religious

---

[103] *Plural of Al-Hāj in reference to one who performs the sacred pilgrimage (Hajj).*

injunction. Yet, with all of its pristine history, it has failed to become a city anything remotely close to the current-day city of Mecca.

At this point, we may be inclined to apply Dan Gibson's method of turning to satellite imagery from Google Maps, etc. to make this point as our juxtaposition is not between two different eras in history, but between two *current* cities today.

If the reader were to now, at this exact moment open up satellite images on the internet of both Petra and Mecca from an aerial view, then it will become as clear as day, that between these two cities, only Mecca qualifies as having in its midst skyscrapers and buildings which are higher than the peaks of its mountains. Thus, based on eschatology alone, the city of Petra cannot be the city that Dan Gibson claims it is, but the current city of Mecca sees that prophecy fulfilled with relative ease! This is one of the great pearls of wisdom of the subject of eschatology, as it allows now to refute these kinds of irrational claims!

Dajjāl, Mecca and The Deception of Dan Gibson

In the famously verbose narration known as the hadīth of the Jassāsah (spy), the companion Tamīm Ad-Dārī ﷺ narrated[104] to the Prophet ﷺ his extraordinary experience in which he and many others sailed upon their ships. After terrible storms at sea they found themselves at an unfamiliar island and disembarked to investigate. It was here that

---

[104] *The narration is unique in the sense that the Prophet ﷺ is the narrator who is explaining the experience as he had heard it from someone else. Hence this is something that would be very difficult for people to forget.*

they encountered a man who was a prisoner on the island yet he was well aware of who they were. He asked them some questions regarding certain locations to which they responded. This well-built man then asked,

"Inform me about the untutored Prophet? What has he done?' We said, 'He has come out from ***Mecca*** *and has settled in Yathrib (Medīna)'. He said, 'Do the Arabs fight against him?' We said, 'Yes'. He said, 'How did he deal with them?' We informed him that he had overcome those in his vicinity and they had submitted themselves before him. Thereupon he said to us, 'Has it actually happened?' We said, 'Yes'. Thereupon he said, 'If it is so, then is better for them that they should show obedience to him. I am going to tell you about. Myself,* ***I am Dajjāl*** *and would soon be permitted to leave (this island) and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it..."*[105]

Now, Gibson would swiftly retort, "but this is exactly what the Abbāsids altered, by substituting the word Petra for Mecca, so this does not explain anything." This is how Gibson would reply because according to Dan 'the dreamer' Gibson, reality is 'easily' manipulated. I have explained that Gibson rejects hadīth sources as being unreliable due to its arrival onto the scene of history much later. What he and such ignorant people incessantly fail to realize is that the narrations were transmitted

---

[105] *Muslim, Book of Fitan (Trials), Chapter on the Jassāsah, Hadīth 2942.*

'orally' from the time of the Prophet ﷺ onwards until people started compiling them into a codified book form. This narration, like all others, comes with a chain of transmission. The various narrators in this chain are people who have been vetted for lies and other vices. If we take just Tamīd Ad-Dārī ؓ who was once a Christian and reverted at the hands of the Prophet ﷺ, then one of the narrators, Fātimah bint Qays ؓ, then these two individuals alone stand to debunk Gibson's entire theory pertaining to the Abbāsid conspiracy that he has concocted.

- The Prophet Muhammad ﷺ passed away in 632 CE (11 AH)
- Tamīm Ad-Dārī ؓ passed away in 661 CE (40 AH) in Syro-Palestine.
- Fātimah bint Qays ؓ passed away 686 CE (65 AH) in Kufa.
- Abbāsid Calipahte comes into power at 750 CE (132 AH).

It, therefore, leads to the fact that between the first reign of the Abbāsids and the passing away of the latter of the two narrators, is a gap of approximately 67 years. Before those 67 years is another 54 years in which the abovementioned companions journeyed to different regions of the Muslim empire, and like moths to a flame, Muslims would come to them for advice and learn from them. Analysis of their students alone exhibits the difficulty of Gibson's theory to have any room to breathe its foul breath.

If we take only those who narrated from Tamīm Dārī ﷺ it will suffice to expose the great lie being told by Gibson merely to strengthen his theory.

Those who narrated from Tamīm Dārī ﷺ include, Abdullāh ibn Umar, Abdullāh ibn Abbās, Abū Hurairah, Anas bin Mālik, Zarārah bin Awfa Al-'Amīrī Al-Harshī, Rawh bin Zanbā' Al-Juzhāmy, Abdullāh bin Mawhab Al-Hamdānī, Atā' bin Yazīd Al-Laithī al-Jundā'ī, Shahr bin Hūshab Al-Asha'rī, Abdur Rahmān bin Ghanam.

The aforesaid erudite names include those who narrated from the first, second, and third generation of Muslims. The question that begs to be asked at this point is,

"How would all of these illustrious *generations of Muslims suddenly forget that the narration that was taught to them* (about Dajjāl attempting to enter Petra), *and then suddenly, all of them throughout a century just happened to change the narrations to suit Mecca as the new centre of Islām?"*

To hypothesize such a theory is indeed ignorance of the highest level. This is because, just for one single narration, the assumption is predicated upon the idea of collusion between generations of people who lived in different regions, during different timelines, and that *many of them, in each generation transmitted this great* ***conspiracy before the conspiracy even began?*** It is no wonder that Dan Gibson is no authority in the field because the absurdity of his claims seems to rise in degrees.

In those days there was no technology to send out a broadcast message to every person in the empire, and by then, the Abbāsids were

not even in power. Thus, the conspiracy has been debunked by the very science that Gibson claims is an unreliable source of history.

Conclusion to the Petra Fallacy

Conclusively, the entire argument of Dan Gibson comes crumbling down like a planned demolition when investigated under the spectrum of Islāmic analysis. His inability to penetrate the Qur'ān is a corollary of his deviant plot to implant the seeds of doubts into the hearts of Muslims and is further compounded by his unacademic methodology.

Am I surprised by his failed attempts to alter the religion of Islām in its fundamental theological premise in the name of revisionism? Not in the least, because the Qur'ān already relayed information about people of this nature when it stated,

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

"This is indeed the noble Qur'ān. Kept in a secure Book. None may touch it (penetrate its meanings), except with purity (of heart)."[106]

A responsible scholar would have possessed the capacity to at least research the subject from a broader spectrum of Islāmic analysis. Dan Gibson's theory has proven to be nothing more than a shot in the dark with hoping that the ricochet reaches the plains of Petra. Essentially, the

---

[106] *Sūrah Al-Wāqi'ah, 56:77-79. This particular interpretation is not to be generalized as the general interpretation for this verse is in relation to wudhū (ablution).*

scaffold upon which he has aimed to renovate established Islāmic and historical thought based on his intellectually petrifying Petra fallacy seems to have been placed upon precarious ground.

Could this lack of insight and foresight be regarded as an ideal case study for the consequences of discussing a field in which one has no formal qualification? I would certainly think so, as the authorities in this field hold Dan Gibson's views as mere 'amateurish' for a scholarly reason!

Muslims must be vigilant at all times as attacks of this nature are targeting the very foundations of our faith, and are presented as an attempt to 'help' Muslims 'realize' our supposed-forgotten history. This presentation of falsehood in the garb of truth has been clarified with a clear warning in the Qur'ān, in the only chapter that has been directly linked with the subject of the Dajjāl, the false messiah who will deceive people,

وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ

"...But those who disbelieve, dispute with false argument, in order to refute the truth thereby..."[107]

❁❁❁

[107] *Sūrah Al-Kahf, 18:56*

لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ

"...he who dies may die by a clear proof and he who lives may live by a clear proof..."

(Sūrah Al-Anfāl, 8:42)

Chapter Six - The Qur'ān Question

Did you know that manuscript evidence alone has brought the Qur'ān to within 96% accuracy confirming its preservation? No other religious book is remotely close to that percentage in terms of corroboratory evidence from radiocarbon-dated manuscripts. Yet still, red-herrings are presented with isolated manuscripts or narrations in a desperate attempt to disprove the preservation of the Qur'ān. This is the depths of the revisionist agenda at hand.

After revealing his identity as a chosen messenger of God Almighty atop the mountain in the city of Mecca, the Qurayshī hierarchy swiftly responded to vilify him as a liar, a soothsayer, and a madman. The vile methodology of the evil ones focused on a consistent critique of the message and the messenger. The objective was to create credible doubt upon the Qur'ān as a means to deter would-be followers away from his message.

Such is the *modus operandi* of the enemies of Islām today too, who vilify the messenger whilst indirectly casting aspersions on the message. Muslims however, have a unique bond with the Prophet Muhammad ﷺ, hence, demonizing him is not the best method to grant an audience, and the revisionists know this all too well. Instead, they have shifted focus to call into question the veracity of the Qur'ān by employing modes of persuasion focused on an appeal to pathos and logos, knowing full well that Muslims are cognizant of their responsibility to be a 'thinking people', albeit emotionally connected to their scripture at the same time. If agenda-driven revisionists can somehow cause Muslims to doubt the veracity of the Qur'ān for a moment, then the overwhelming emotions as a corollary of those doubts may turn to anger resulting in a departure from the faith. That is the objective in 'questioning' Qur'ānic historicity.

Thus, the chapter will analyze some of the commonly regurgitated objections criticizing the historicity and by extension, the authenticity of the Qur'ān. The significance of this section is to alleviate doubts from the hearts and minds of the victims of this vile vilification, and in the process, to clarify to the polemicists and revisionists the errors of their assessments

in adjudging hastily against the religion of Islām based on their 'emotional' state. Prior to that, a summary of the Qur'ān's revelation and preservation is necessary for the objective reader. However, the reader must first take note and ponder upon a vital question;

Why Do Some Believe in the Qur'ān Whilst Others Reject It?

Detractors often ask, *'Why do some people study the Qur'ān and believe immediately, whilst others study it, yet cannot perceive anything beneficial from it?* The Qur'ān provides numerous responses to this, of which three are sufficient for the benefit of the reader,

The Qur'ān clarifies that whilst it is a source of mercy and a cure for the believer, conversely, it adds loss to the already lost cause of the unbeliever. This may be as a corollary of their incessant need to vilify it, or due to their obstinate rejection of its message irrespective of its accuracy. The verse states,

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

"And We send down in the Qur'ān that which is a cure for the believers, and a mercy – and it increases only ruin for the unjust".[108]

The Mufassirūn (exegetes) elucidate that the unjust here are the unbelievers. Hence, when disbelieving haters search for avenues to vilify the Qur'ān, its miraculous nature is such, that it adds loss to their loss giving them the 'perception' that they are discovering some kind of truth

---

[108] *Sūrah Al-Isrā, 17:82*

against it, when in fact they are only falling deeper into a chasm of confusion.

The notion that the reality of the Qur'ānic message can be veiled from the unbelievers is corroborated by this verse,

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا

"When you recite the Qur'ān, We draw a hidden barrier between you and those who do not believe in the Hereafter."[109]

This clarifies why the Qur'ān is seen by the believers as something filled with wisdom, yet the rejectors cannot penetrate its deeper meanings. The verse thereafter elucidates the cause of this intellectual blockage of the detractors,

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا

"and We cast veils on their hearts, lest they should understand it, and a deafness into their ears. When you mention your Lord alone in the Qur'ān, they turn their backs in aversion"[110]

The receptive faculties of the unbelievers are veiled as a corollary of their sealed perception.[111] Hence, when such people approach the

---

[109] *Sūrah Al-Isrā, 17:45*

[110] *Sūrah Al-Isrā, 17:46*

Qur'ān, their inability to penetrate this barrier is due to the innate animosity towards it, and in each case, the Qur'ān can defend itself from the numerous allegations made by the spiritually blind detractors and revisionists.

The third example from the perspective of evidence exhibits a fundamental problem within society today, in which many suffer from the fallacy of insisting to be correct irrespective of the evidence before them. The Qur'ān clarifies,

لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ

"*...those who perished (through disbelief) would perish upon evidence and those who lived (in faith) would live upon evidence...*"[112]

The likes of Robert Spencer and Dan Gibson come to mind because even though their evidence is minuscule in relation to the opposing orthodox view, they would rather 'die' before they can accept the majority view and prefer to hone their collective efforts on the solitary views instead of accepting the overwhelming unanimous views as it would cause their theories to be eviscerated from existence.

These are but some of the reasons why certain people read the Qur'ān and accept its message whilst others read it and are unmoved. It is

---

[111] *For more detail on this, see my book "Stories of the Prophets for the Modern Age, 'Perception and Reception, An Islāmic Account on The Acceptance or Rejection of The Qur'ānic Message." Article available on www.islamiclifestylesolutions.co.za*

[112] *Sūrah Al-Anfāl, 8:42. The excerpt is part of the verse in a more general sense.*

not the Qur'ān that fails to convince but the intent by which it is approached that determines the outcome. Approach it with the intent to sincerely find God and guidance, and you will be free from the burden you shoulder. However, approach it hastily with hatred and you will fall into heresy.

The Greek Bible and the Arabic Qur'ān

Jesus ﷺ was a Jew and so it ought to necessarily follow that the Bible be found today in the Jewish language i.e. Hebrew, yet it is historically identified as being written in a form of Greek and to my astonishment, not a single Christian that I have met in my lifetime has seen a Greek Bible let alone own one. Whilst most Christians don't seem too bothered with the minutiae of the original text, given that they have access to translations in their relative languages, Muslims though, are on the complete opposite side of the spectrum in this regard.

For Muslims, the situation is diametrically opposed to the point that no Muslim home is without an Arabic Qur'ān represented by the Uthmānī codex[113]. This is because the Qur'ān stipulates that Messengers were sent with a message in the language of their people (14:4), and since the Prophet Muhammad ﷺ was an Arab, it follows that the Qur'ān was revealed as an Arabic recitation (12:2) of which its verses in the Arabic language and are elucidated in detail to people of intellect (41:3). Hence,

---

[113] *The reason for this name of the text will become clear as the chapter develops. For now the reader should consider the 'Uthmānī codex as the agreed upon Qur'ānic text located across the world today.*

translations are, at best, interpretations of the Qur'ān and should *not be considered as the actual words of Islām's Holy Scripture.* This is a fundamental error committed by many Christian autodidacts in particular, and detractors in general, upon realization of any kind of anti-Islāmic revisionist rhetoric prompting an immediate search for some sort of *English reference from the Arabic Qur'ān* to support their claims.

A crucial difference in how Muslims and Christians view their scripture is, that whilst Christians are not fastidious in demanding the original text of their Holy Scripture, Muslims on the other hand reject any standard below the Arabic Qur'ān that has been passed down generationally since the 7th century. Additionally, the fact that Muslims are obligated to pray only in the Arabic language, conditioned upon recitation of the Qur'ān in every unit of prayer, necessitates the need for knowledge of the original Arabic further. What is also rare in this case is that even though the Arabic dialect of the locals in and around the Arabian regions have undergone an evolution to the point that some Arabs find it difficult to understand the dialect of their cousins elsewhere, yet they all understand the Arabic of the Qur'ān with ease. Hence, the Qur'ānic Arabic is alive today and this is another avenue of identifying the fulfillment of the Qur'ānic promise ensuring its preservation (15:9).

Astonishingly, Robert Spencer and Dan Gibson have not written books asking 'important' questions of why the many Bibles in almost every Christian home, -which are mere interpretations- are presented as the 'actual' word of God without any resistance from the very Christian branch of revisionists in the world today? *And what of the accusation*

regarding pseudepigrapha in the Bible? Where are the books and videos questioning the historicity of the Bible from these revisionists asking these important questions? And why the focus on Islām? The more than likely answers to these questions should be clear to the reader by now and in one word, the answer should rhyme with the opposite of 'objectivity'.

Summary of the Revelation and Preservation of the Qur'ān

The Qur'ān was revealed to the Prophet Muhammad ﷺ at the age of 40 in the Cave of Hirā. Angel Gabriel brought down the revelation and it was transmitted *not in a book form but via oral transmission*[114]. This is because the Prophet ﷺ did not read or write (7:157), and had he been schooled in the art of writing then the objection upon its veracity from the people would have been justified (29:48). Hence, the Qur'ān was revealed in oral form in both the Meccan and Madīnan periods of his blessed life, lasting approximately 23 years. The Prophet ﷺ would dictate verses to selected scribes who memorized the verses and copied them into their *personal copies*. As the revelations were more frequent, the Prophet ﷺ would instruct them precisely where (in these personal copies) to place the newly revealed verses. The scribes would recite the verses back to him to ensure that they were recorded and transmitted accurately. Once the necessary checks were complete, the verses were circulated to the Muslim community for memorization and recopying.

---

[114] *A pivotal piece of information that detractors fail to understand when approaching the subject of Qur'ānic manuscripts.*

In this manner, the entire Qur'ānic corpus was memorized by thousands and written down by many albeit not in one unified written version. This would be historically accurate because how could the personal copy of someone the likes of Abdullāh ibn Mas'ūd ﷺ, who accepted Islām in the early Meccan period be expected to have a replica matching someone who accepted Islām in the latter Madīnan period some 10-15 years later? Unlike today, there were no printers or photocopy machines available to gift someone an entire manuscript to make copies and thereafter tell them to continue writing from where the copies end. Hence, each person copied according to their capacity, and this does not in any way contradict the oral transmission of the Qur'ān which was uniformly recited in the Tarāwīh[115] prayer and transmitted generationally to this day.

Shortly after the demise of the Prophet Muhammad ﷺ, the first Caliph, Abū Bakr ﷺ was advised after the Battle of Yamāmah by Umar ibn Al-Khattāb ﷺ that many of the Qurrā (those who had memorized and specialized in the recitation of the Qur'ān) were being martyred in the frontline of the battle and if the martyrdom of these Qurrā continued, then a huge portion of the Qur'ān would be lost via their martyrdom.[116] A decision was taken to assign the compilation of the Qur'ān into a single unified copy to alleviate the possible problem. Zayd bin Thābit ﷺ was instructed to lead the project. Realizing the mountainous task ahead of

---

[115] *Tarāwīh refers to the night prayers in Ramadhān wherein the entire Qur'ān is recited by memory at least once during the month.*

[116] *Evidence of the memorization and preservation of the Qur'ān via oral transmission prior to its compilation and canonization into a unified copy.*

him, he was reluctant at first but was convinced by his seniors and accepted the task to collect and compile the Qur'ān into a single manuscript. Thus, began the rigorous process to seek out those verses from the people who received written copies of the text, and such people were to evidence those verses supplemented by two witnesses who would further testify that they were also recipients of the same verse or series of verses directly from the Prophet ﷺ. In addition to the three people, Zayd bin Thābit ؓ, who also memorized the Qur'ān in its entirety during the lifetime of the Prophet Muhammad ﷺ would then check these verses with his own memory and records as he was the personal scribe of the Prophet ﷺ.[117]

In this manner, the entire corpus of the Qur'ān was collected. Some objections have been raised regarding this process of its compilation and the responses will be discussed further in this chapter. The unified version of the Qur'ān was protected by order the first Caliph and upon his passing, its guardianship was shouldered by the second Caliph, Umar ibn Al-Khattāb ؓ, and after his demise, it was passed onto his daughter and former wife of the Prophet ﷺ, Sayyidah Hafsah ؓ.

As the Muslim empire further expanded during the reign of the third Caliph, Uthmān bin Affān ؓ, so too was there an influx of new Muslims from foreign lands having no previous experience or education on the Qur'ān, its exegesis, details of the Sunnah and of course the rules

---

[117] *For a detailed discussion see my book 'The History and Compilation of the Qur'ān – An Exposition of the Authenticity and Inimitability of the Holy Qur'ān' published by the Islāmic Lifestyle Solutions.*

and regulations that govern the different modes of Qirā'ah (recitation). As a corollary, many were reciting the Qur'ān according to the dialect they were taught and soon began to differ with one another on their dialectical differences in recitation. The caliph was notified and he authorized a select group of companions of the Prophet ﷺ to incorporate the variant recitations[118] into a unified copy. The caliph sent copies of the unified text to each of the Muslim states commanding that previously extant copies were to be burned to avoid further discord.[119] The canonized copies were accompanied by expert reciters (Qurrā) to teach it to the people. This compilation came to be known as the Uthmānī text and *remains to this day*, the unchanged unified global version of the Qur'ān that traces its historicity to the era of the Prophet Muhammad ﷺ from the seventh century.[120]

In light of the above, and the application of the rational faculty we can deduce that the preservation of the Qur'ān occurred by;

1) Preservation via oral transmission was committed to memory and passed down generationally.

---

[118] *Variant recitations do not imply various Qur'āns, and this uneducated objection on the modes of Qirā'ah known as the styles of recitation will be discussed further into the chapter titled "Different Variants of the Qur'ān?".*

[119] *This is another regurgitated objection that will be dealt with as the chapter unfolds.*

[120] *For a more detailed analysis of this summary see my initial book 'The History & Compilation of the Qur'ān – An Exposition on the Authenticity and Inimitability of the Qur'ān, published by Islāmic Lifestyle Solutions.*

2) Preservation via writing. Also passed down generationally by multiple attestations.

3) Preservation via implementation of the Qur'ānic text in action. This can be assessed by an analysis of history, particularly during the eras of the first four caliphs in how they conducted affairs of governance in accordance with the laws located in the Qur'ān.

It is clear to those whose vision is not blurred by subjectivity, that, unlike numerous other religious texts, the Qur'ān underwent a rigorous system to preserve its authenticity unparalleled in history. If the other major religions object to this view, then all that is required to defeat this argument is to present their evidence supporting their scripture from early sources that can be correlated to within that timeframe. Unfortunately, those who differ -particularly Christian revisionists- opt to attack the Qur'ān's historicity instead of providing evidence to support their claim about the Bible's authenticity.

Scribal Errors and the Scribble of Daniel Brubaker

Since the mention of scribes was introduced in this section, we must momentarily deviate to summarily deal with the issue of 'supposed' scribal errors in the Qur'ān. Many companions that were able to write would copy verses down into their personal copies. Hence scribal errors by individuals are bound to occur. This is not rocket science as even in this day and age with the printing press, we still notice errors such as pages printed upside down, missing pages, smudges, missing words, etc.

in some copies but not in other copies. Many revisionists today cling onto manuscripts with scribal errors, and like hungry leeches, they stubbornly refuse to accept that those were personal copies of companions that have post-manuscript edits or omissions, etc. as we shall explore in the discussion on Qur'ānic manuscripts later on. At other times, to prove a different point altogether, revisionists will insist that there are Qur'āns that 'differ' from the canonized codex of the third caliph. Such is the desperation to demonize Islām that a complete deviation from logic occurs. An example of a subjective revisionist agenda is noticeable from the rather distasteful work of Daniel Brubaker titled "*Corrections in Early Qur'ān Manuscripts*" in which several revisionist scholars such as Crone and Dan Gibson etc. are mentioned by the author to boost the revisionist rhetoric to his readers. How this work was accepted as a Ph.D. thesis is flabbergasting, to say the least. Either the level of Ph.D. criteria has significantly dropped to mere scribble, or the level of response from the brothers giving da'wah[121] has immensely increased. Brubaker lists an 'astonishing' twenty scribal errors after surveying hundreds of manuscripts spanning eight years, *yet he fails to explain that scribal errors do not negate the agreed-upon Qur'ān.* I intended to refute his work since it is a rather unacademic approach, but I was informed of a refutation that was done in by three dā'īs titled "*The Insignificance of Corrections in Early Qur`ān Manuscripts' - A Response to Daniel Alan Brubaker*"[122]. After a swift

---

[121] *Technically refers to the call to Islām by inviting others to objectively understand the Islāmic call to monotheism as propagated by the Prophet Muhammad ﷺ*

[122] *The document is available on PDF for download and is co-authored by Mansur Ahmed, Farid al-Bahraini with introduction by Ijaz Ahmad.*

perusal of this refutation, it became clear that there was no need to rebut his work here as they have annihilated his claim to smithereens. The matter of a personal copy, or what qualifies a mus'haf as a Qur'ān will automatically annihilate his theory, particularly under the discussion of Qur'ānic manuscripts dealing with the San'ā Palimpsest. It must be noted that the argument is rather silly because it assumes that any scribal error or misprint (like the Wicked Bible that printed "*Thou shalt commit adultery*") is to be taken as 'contradictions' and all other manuscripts stating otherwise are to be forsaken? Hence it is a preposterous claim.

Point of Interest – It is important at this juncture for the reader to note that when Muslims speak of the preservation of the Qur'ān with reference to 'every letter' or 'dot by dot', the claim is not literal. The claim is simply upon the fact that the current Qur'ān as we have today since the 1924 Cairo edition printed and distributed worldwide is a reflection of the Uthmānī codex from the 7th century. The claim is by no means to say that the diacritical markings and reader aids that were invented to assist non-Arabic speakers are from the original Qur'ānic manuscript. Thus, readers must beware that *whilst knowledge is power, in the hands of the corrupt, it can lead to destruction.* Hence, those revisionists who are aware of these historical changes often sarcastically retort to the unacquainted Muslim that manuscript evidence is indicative that diacritical marks such as the lower dot on the second alphabet (ب), etc. in early Qur'āns are unfound, and the conclusion as such is that the Qur'ān underwent 'change'. This is a false argument as those changes are merely reader aids to ease recitation for the non-Arab speakers and do not alter or impact

the text in any way. Contrarily, the diacritical marks ensure the preservation of the text to the precise meaning. This superlative invention is attributed to 7th century Muslim Abul Aswad Ad-Dualī[123]. Initially, the Arabic letters were only 18 and free from any reading aids or diacritical markings;

ا ب ح د ر س ص ط ع ف و ک ل م ں ھ و ی

A typical example can be seen by the second letter of the above original alphabets and could be used as interchangeably between five letters;

(ب) = Bā (ب), Tā (ت) of Thā (ث), and when join included the Nūn (ن) and (ي)

Despite this, the Arabs were masters in their language and were able to identify the letters with precision to the point that even when there are differences arising in the *agreed upon Qir'ā'āt*[124], the meaning of the verse remains intact.

For those who see only the objection, they retort that the variations are far too many and that it only strengthens their view that the Qur'ān

---

[123] *According to scholars of hagiography, he was born during the prophetic era but the Prophet ﷺ had passed away before he was old enough to perceive. He is therefore considered a second-generation Muslim (Tābi'īn) and passed away approximately 69 A.H.*

[124] *The Qirā'āt refer to the modes of recitation that have been transmitted by multiple transmission and is public knowledge, contrary to views of Christian revisionists and polemicists.*

had to have undergone some form of change that was not from the divine.

Point of Interest – Wisdom behind the Uthmānī Skeletal Text

The reader is advised to peruse the previous *point of interest* elucidating the inclusion of diacritical marks into the Arabic alphabets prior to reading this particular point.

Bearing in mind that the Uthmānī codex consisted of what is known as the skeletal text referring to letters that did not possess these diacritical markings, at a glance, it may seem to ostensibly affirm the revisionist objection regarding possible changes to the Qur'ān, as the variations may be far too many to distinguish the actual revelation from what the mind may conceive.[125]

As logical as this argument may seem, once more it is a 'straw man' fallacy as it ignores the context and process of the revelation and transmission of the Qur'ān. We reiterate that the Qur'ān was revealed via oral transmission which was subsequently transmitted in the same oral tradition from the Prophet Muhammad ﷺ to his companions. Hence, the great wisdom of the Uthmānī skeletal text is that it galvanized the significance of the Qur'ān's oral transmission by ensuring that nobody could escape the limitations set by its oral tradition taught by the Prophet

---

[125] *Revisionists sarcastically retort that if there are four possibilities then how does one know which is correct? This is their ignorance of the Arabic language and of the Qur'ānic sciences.*

ﷺ and by the companions thereafter. "How so?" one may ask? Well, for any person that has no formal study of the subject, then it is natural to 'bypass' such a fundamental foundation of knowledge, though it is not an excuse. However, unbeknown to people who promote these kinds of incogitant views, the Qur'ān was taught by the companions to their successors and so on. Thus, in order to learn the Qur'ān (including the different modes), one had to be 'licensed' by someone who had previously been permitted to teach the Qur'ān. Hence, any kind of deviation from the known transmissions by an introduction of 'anomalous' recitations was easily identifiable as the oral transmission for the Qur'ān with all the permissible possibilities was accessible to the people.[126] The same would apply today whereby children in certain regions who may be too young to read Arabic, but are taught the Qur'ān via oral transmission. These children would easily identify any alteration in the recitation and correct the reciter immediately even though they cannot read. In areas such as Mauritania, a rich tradition with a focus on oral transmission of the Qur'ān remains the primary methodology for memorization and is an ideal case study for this rather trivial objection. The skeletal text of the Uthmānī codex thus acted as a conduit to both; the confirmation and the preservation of the Qur'ān's oral transmission.

What Qualifies a Mus'haf as a Qur'ān?

This information is vital for the reader as many fall into fallacies when unable to distinguish between a personal *mus'haf* of a companion

---

[126] *This will be clarified in our response to the objection titled "Different variants of the Qur'ān?" in the forthcoming sections.*

and what is qualified by the word "Al-Qur'ān". In general, a *mus'haf* from the word *suhuf* refers to a codex or collection of sheets that forms a copy or book containing the Arabic orthography of the Qur'ān. It must be noted that whilst the word *mus'haf* is synonymous with the term Qur'ān, not every written *mus'haf* qualifies as the now internationally recognized word/term for the Islāmic scripture viz. Al-Qur'ān.

The Qur'ān was revealed orally, later copied into written form by scribes and circulated in public after being authorized by the Messenger ﷺ. Those Muslims who received the verses and were literate would sometimes make notes in their *personal copies* in the same way that any student today would do so to refer back to those notes at a later stage. Many companions had their personal copies -prior to the initial compilation of the first Caliph and the later unification of that earlier copy by the third Caliph-, yet after the canonization of the Uthmāni text, those personal copies, even if they are excavated today will not necessarily be counted as 'Al-Qur'ān'. Why so? One may ask? and the simple response is, that in order for any other copy or transmitted rendition of the Qur'ān to qualify as "Al-Qur'ān" in the true sense of the word, it must meet the following criteria as delineated by the scholars;

1. The Qirā'āt must not be narrated by singular authorities and must instead reach the level of mutawātir (multiple attestations) generationally to the Prophet Muhammad ﷺ. Aberrant or anomalous recitations are not included as Qur'ānic recitations.

2. The text of that transmitted recitation must conform to the Uthmānī Mus'haf. Meaning that it must agree with the skeletal text of the Uthmānī codex that was agreed upon by the companions.

3. The Arabic pronunciation must conform to the classical Arabic grammar during the period of revelation.[127]

With the above clearly stated, the reader will find that every 'evidence' provided by the revisionists as a 'new' version of the Qur'ān, at every juncture will become 'evident' that those versions promoted are unable to meet these most basic criteria to be qualified as 'Al-Qur'ān'. Failure to meet these standards means that it can, at best, only be a personal copy of a companion or someone from the earlier generations and should not be regarded as 'Al-Qur'ān', the Holy Scripture of Islām. Hence, when ibn Shanbūzh[128] recited an anomalous version that did not agree with the aforementioned criteria, he was punished as this would have caused people to deviate from the agreed-upon recitation of the Qur'ān.

What then of the hundreds of manuscripts that have been discovered over the years? Where do they fit in? What if they differ from

---

127 This is accepted view as delineated by Ibn Al-Jazarī in An-Nashr fil Qirā'āt Al-Ashr as well as The History of the Qur'ānic Text, From Revelation to Compilation by M,M, Al-A'zamī, published by UK Islāmic Academy, Leicester, England.

128 Ibn Shanbūzh was a leading authority in Qur'ān recitation but also insisted on an aberrant tradition. He was publicly punished and repented. This incident took place around 332 A.H. according to Islāmic scholars.

the Qur'ān? These are the questions that revisionists seek to ask -albeit subjectively- upon the discovery of papyri containing Qur'ānic scripture that seem to 'differ' with the agreed-upon Qur'ān or Uthmānī skeletal codex. Since these questions deal with the written aspects of the Qur'ān, we must first establish that the Qur'ān was preserved in memory during the lifetime of the Prophet Muhammad ﷺ.

Objection – Is There Any Evidence for Qur'ānic Memorization During the Prophetic Era?

Anyone who has even an elementary understanding of Arab history will know that the Arabs at the time were not a very literate people depending heavily on oral transmission. A simple study of the formation of the Islāmic calendar known as the Hijrī calendar will suffice to substantiate this point. During the pre-Islāmic period, the Arabs did not have a proper written record of the years. They would recall a specific year by an important or renowned event that occurred therein. For instance, the birth of the Prophet Muhammad ﷺ is estimated because he was born in a year that literally shook the ground in Mecca, known as 'The Year of the Elephant', in reference to the incident of the infamous Abrahā who marched intending to crush the Ka'bah under the feet of his colossal elephants. God Almighty protected the Ka'bah by sending flocks of swallows with tiny pebbles in their beaks and feet that acted as missiles to defeat the army of Abrahā.

Similarly a few years after the proclamation of prophethood, the conniving Qurayshī leaders took their Islāmophobia to the next level and

enacted a boycott upon the Muslims which lasted three years. At the end of the boycott, the Prophet Muhammad ﷺ lost two of his pillars of strength in the form of his dear uncle Abū Tālib, and his beloved wife Sayyidah Khadījah ؓ. Hence, that year came to be known as 'The Year of Grief' and was not known by a numbered dating system. With these examples, it is clear that the Arabs preferred the spoken word over the written word. Additionally, it is well documented that after the first major battle of the Islāmic period known as the Battle of Badr, those literate prisoners of war captured by the Muslims were granted bail if they were willing to teach others how to read and write.

However, a more explicit form of evidence from the life of the Prophet Muhamad ﷺ that puts to rest this bogus claim that denies memorization of the Qur'ān during the prophetic era can be traced from the tragic incident affiliated of Bir' Ma'ūnah, which is summarized by the following narration in Al-Bukhārī's renowned collection,

حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم سَبْعِينَ رَجُلاً لِحَاجَةٍ يُقَالُ لَهُمُ الْقُرَّاءُ، فَعَرَضَ لَهُمْ حَيَّانِ مِنْ بَنِي سُلَيْمٍ رِعْلٌ وَذَكْوَانُ، عِنْدَ بِئْرٍ يُقَالُ لَهَا بِئْرُ مَعُونَةَ، فَقَالَ الْقَوْمُ وَاللَّهِ مَا إِيَّاكُمْ أَرَدْنَا، إِنَّمَا نَحْنُ مُجْتَازُونَ فِي حَاجَةٍ لِلنَّبِيِّ صلى الله عليه وسلم، فَقَتَلُوهُمْ فَدَعَا النَّبِيُّ صلى الله عليه وسلم عَلَيْهِمْ شَهْرًا فِي صَلاَةِ الْغَدَاةِ، وَذَلِكَ بَدْءُ الْقُنُوتِ وَمَا كُنَّا نَقْنُتُ

*Narrated by Abdul Azīz that Anas ؓ said, "The Prophet ﷺ sent **seventy men**, who were known as 'Al-Qurrā' 'for a purpose. The two groups of Banī Sulaym called Ri'l and Zhakwan appeared to them near a well called Bi'r Ma'ūnah. The people (i.e. Al- Qurrā') said, 'By Allāh, we have not come to harm you, but we are passing by you on our way to do something for the Prophet.' But (the*

infidels) killed them (anyway). The Prophet ﷺ therefore invoked evil upon them (the infidels) for a month during the morning prayer. That (invocation) was the beginning of Al Qunūt (prayer) and we used not to say Qunūt before that."[129]

Summarily, around 4 A.H. a polytheist from the area of Najd[130] requested from the Prophet ﷺ that he send some representatives to invite the people towards Islām. The Messenger ﷺ was apprehensive but was assured that the Muslims would be guaranteed safe passage. Seventy Qurrā' (those who memorized the Qur'ān) were dispatched and were later martyred at Bi'r Ma'ūnah. The information in this narration stands to refute the objection (that the companions were not memorizing the Qur'ān) as it clearly exhibits as early as 4 A.H. that there were already seventy expert reciters that were dispatched on an expedition to propagate Islām to only one region. Of course, these were not all of the Qurrā' but

---

[129] *Al-Bukhārī, Book on Military Expeditions, Chapter: The Ghazwah of Ar-Rajī', Ri'l, Zhakwān and Bi'r Ma'ūnah, and the narration about Khubayb and his companions, Hadīth 4088*

[130] *Najd, also spelled Nejd, is a region, central Saudi Arabia, comprising a mainly rocky plateau sloping eastward from the mountains of the Hejaz. On the northern, eastern, and southern sides, it is bounded by the sand deserts of Al-Nafūd, Al-Dahnā, and the Rub'al-Khali. It is sparsely settled, except for the fertile oases strung along the escarpment of Jabal (mountains) Ṭuwayq and the Al-'Aramah plateau. The arid region remained politically divided among rival peoples until the mid-18th century, when it became the Centre of the Wahhābī, a fundamentalist Islāmic movement. Led by the Muslim scholar Muhammad ibn 'Abd al-Wahhāb (Encyclopedia Britannica). The pseudo-Salafi movement reject the location of Najd being in Saudi Arabia. For that refutation and more information about Najd in the End-Times, See "The Beginning of the End – An Eschatological Endeavour to Unravel the Mysteries of the Modern Age" Published by the Islāmic Lifestyle Solutions.*

only some of the numerous other reciters amongst the companions. The objection raised by revisionists who state that there is no evidence to suggest that the companions were memorizing the Qur'ān is refuted by the abovementioned narration. Of course, by 4 A.H. the entire Qur'ān was not revealed, but still, at that point in time, many had memorized and specialized in the Qur'ānic recitation to that point, and is sufficient enough to disprove the detractors for their claim.

Objection – Do Differing Qur'ānic Manuscripts Disprove the Preservation of the Qur'ān?

Depending on who you ask, the answers will vary. For instance, those Muslims familiar with their epistemology[131] understand that mass transmitted reports (Mutawātir) passed down generationally can bring about certainty. Hence, they will faithfully answer, "*The Qur'ān is preserved*". The same question, if asked to a Christian missionary adopting the revisionist methodology will be met with a hastily reply saying, "*No! The Qur'ān is not preserved.*" The vanguard of discussion thereafter usually involves the words 'Qur'ān' and 'Manuscripts' implying that the existence of some Qur'ānic manuscripts proves contrary to the generally held view. In other words, the objectors hold the view that the existence of some Qur'ānic manuscripts disproves the preservation of the Qur'ān. This view is due to either compounded ignorance or confounded logic.

---

[131] *For more information see discussion on Epistemology and Eschatology from Chapter One explaining the traditional epistemological view of Islām.*

These unacademic levels of objections of late trace their origin with the likes of John Wansbrough who postulated in the 1970s that neither the Qur'ān nor Islām is a product of the Prophet Muhammad ﷺ, but was probably introduced some 150-200 years later. Wansbrough argued that it was only during the 2nd / 3rd centuries Hijrī that the Qur'ān was consulted as a source of jurisprudence, grammar, etc. Wansbrough is credited with founding the "Revisionist School of Islāmic Studies" and his work would later influence Crone and Cook who would go on to argue similar points of view.

However, these questions, when posed to western academics who do not have an axe to grind with Islām (unlike most revisionists), and who genuinely seek objective truths, then the answer to the question in this regard is diametrically opposed to the general response given by revisionists. A primes example of an academic conclusion is as follows;

"It is true that the earlier consensus of scholarly opinion on the origins of Islam has, since the publication of John Wansbrough's Quranic studies and Patricia Crone and Michael Cook's Hagarism, ***been shattered,*** *and that various attempts at a new reconstruction of those origins have been put forward. As a whole, however,* ***the theories of the so-called sceptic or revisionist scholars*** *who, arguing historically, make a radical break with the transmitted picture of Islamic origins, shifting them in both time and place from the seventh to the eighth or ninth century and from the Arabian peninsula to the Fertile Crescent,* ***have by now been discarded,*** *though many of their critical observations remain challenging and still call for an investigation. New findings of qur'anic text fragments, moreover,* ***can be adduced to affirm rather than***

call into question the traditional picture of the Qur'an *as an early fixed text composed of the sūras we have. Nor have scholars trying to deconstruct that image through linguistic arguments succeeded in seriously discrediting the genuineness of the Qur'an as we know it."*[132]

The reader needs to note that these kinds of objections from revisionists are usually framed as a question of certainty drizzled with a touch of confidence, but when faced with Islāmic scholarship, its shaky foundations are revealed due to either a lack of research capability or due to their subjectively biased attitude towards Islāmic information. Meaning, that revisionists and polemicists themselves are unsure of how to disprove the authenticity of the Qur'ān yet claim it is unauthentic and assume that if the Muslim being questioned is unaware of how to respond, then it is the "perfect opportunity" to cast aspersions upon the veracity of the Qur'ān. Essentially, *it is an unacademic fishing trip casting aspersions as bait in the hope of getting the right bite!*

Point of Interest – A fundamental fallacy committed by many western academics and most revisionists who enter into the coliseum of Qur'ānic scholarship, is their presupposition of treating the Qur'ān with the same criteria of preservation required for the old and new testaments of the Bible, which, predominantly relies on manuscripts to paint a picture of its preservation subsequently disregarding Qur'ānic memorization and oral transmission.

---

[132] *The Cambridge Companion to the Qur'ān, Structural, linguistic and literary features by Angelika Neuwirth, Page 100.*

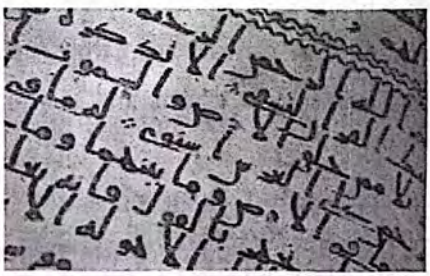
Majority of these revisionists assume that the discovery of certain manuscripts may help them prove their case against the historicity and authenticity of the Qur'ān? But is this truly the case?

The Birmingham Qur'ān

The Birmingham Qur'ān is a manuscript located in the United Kingdom. The manuscript is held at the University of Birmingham and dates back to between 568 and 645 CE (between 56 B.H. and 25 A.H.). It is indicative of a physical manuscript dating back to the Prophetic era. Some of the revisionists further object that since the manuscript can be dated to before the revelation of the Qur'ān, it is therefore inconclusive. This is a false conclusion because the radiocarbon dating is applied to the manuscript material and not necessarily to the ink itself. The existence of a book that is manufactured in the year 2020 does not impact the history of the written text that may be penned into the document by 2021. Writing something on a page is different from the manufacture date of the page itself. If a book was purchased in 2019 but the owner began writing in it on November 25th 2021, the manufacture date would be earlier, but the writing date would not be negated based on the date of its manufacture. Hence, even though the Birmingham manuscript itself predates the prophetic timeline, this does not negate the time of its being penned into the document itself at a later stage. Of course, it would be illogical to assume that the process was to ink a document before the existence of the actual document itself. Hence the document will always predate the inking. Robert Spencer is one such Islāmophobe who comes to mind that assumes this to be a 'sound argument' against the Qur'ān.

Suffice to say that he assumes the carbon dating process takes place on the ink and not the document itself. Either he is ignorant on this matter and comments ignorantly with his cohort Jay Smith, or he is deceptive and deceives the people.

Additionally, when the written verses found within those pages of the recently discovered manuscripts are then juxtaposed against what is located in the current Qur'āns today, it stands to strengthen the Islāmic narrative and by extension, the authenticity of the Qur'ān. Several such manuscripts are famed for having attested to the authenticity of the Qur'ān[133]. However, one of the oldest manuscripts discovered in San'ā, Yemen seems to be the highlight of any conversation with revisionists who object that the discovery in San'ā disproves the established view that the Qur'ān has been preserved, -of course this is their primary objective anyway. Revisionists are so convinced of the findings that they swear by it, but an educated mind can easily fulminate such claims.



Close up of one of the folios from *The Birmingham Qur'ān*

---

133 *In addition to The Birmingham Qur'ān, see The Samarkand Kūfic Qur'ān, and The Topkāpī Manuscript for evidence of the preservation of the Qur'ān.*

Point of Interest - It must be noted that one of the fundamental reasons for the sudden rise in now questioning the process of radiocarbon dating is because it challenges their blind conformity against the original revisionist claims from the likes of Wansbrough who believed that the Qur'ān must have been introduced at least 150-200 years after the Prophet Muhammad ﷺ. The radiocarbon-dated manuscripts pulverize those speculations to the annoyance of the revisionists as this process proves quite accurate and has been regarded as an acceptable method by academics.

The San'ā Palimpsest

In 1972 as workers were renovating a wall in the attic of the Great Mosque (Al-Jāmi' Al-Kabīr) in San'ā, a large collection of early manuscripts and fragments of approximately 1000 early Qur'ānic codices were discovered, of which one such manuscript gained the attention of researchers, now known as the San'ā Palimpsest[134]. It is believed to be the earliest surviving Qur'ānic material radiocarbon dated to within 95.4% probability according to some experts and is written in Khatt Hijāzī (Hijāzī script).[135]

---

[134] *The expert analysis confirms that there was probably more than one copyist, "This codex was probably written by at least two different copyists as the scripts differ in various folios." See next footnote for more details.*

[135] *See https://www.islamic-awareness.org/quran/text/mss/yem1b.html for images. Two folios of this codex have been radiocarbon dated by the ETH, Zürich (Switzerland), under the auspices of the Corpus Coranicum project. Folio 7/8 has been dated to 638-669 CE with 95.4% probability. Folio 13 has been dated to 615-660 CE with 95.4%*

A palimpsest refers to a manuscript, typically of papyrus or parchment that has been written upon more than once with the earlier writing completely scraped off or erased and often legible. Hence, upon examination of the manuscript, it was noticeable that there was an upper text that *conformed with the current Uthmānī codex* and a lower script that contained 'variants', hence, it came to be known as the San'ā Palimpsest.

How Revisionists Misrepresent the San'ā Palimpsest

The moment revisionists got wind of a Qur'ānic manuscript with a lower text that did not conform to the Uthmānī codex, they took to social media and began claiming that 'Islām is finished' 'The Qur'ān is done' etc. and their reason for this tunnel-visioned approach is as follows;

Premise One- If an authentic manuscript proves variants that differ with the Uthmānī Qur'ān, then the Qur'ān is false.

Premise Two - The existence of a confirmed differing Qur'ānic codex known as the San'ā Palimpsest differs with the Uthmānī Qur'ān.

Conclusion - Therefore, the Qur'ān is false.

Aside from the fact that the above is fallacious, I have personally encountered Christian proponents making this argument on social media who blindly follow Christian missionaries such as Jay Smith and

---

probability. The combined results give the date 633-665 CE with a confidence level (2σ) of 95.4%.

polemicists like David Wood who regurgitate these views in their blind conformity.

The reason they err in simple logic is due to their emotional urge to destroy all things "Islām", and it is this very subjectivity that shackles them from reaching objective truths. If they are aware of it and are still maintaining the façade then I pity the deceived ensnared by their web.

A prime example of this impulsive response to assume a fault in the historical Qur'ān can be seen from the article in the Atlantic by Toby Lester that went viral at the time in which he identified these 'differences' as 'aberrations'. Discussing the comments of one of the scholars who was granted access to the manuscripts viz, Gerd-R. Puin, Lester inadvertently revealed the intent of the revisionist rhetoric, and no doubt the primary objective in 'defense' of Christian theology was clarified,

"This means that soon Von Bothmer, Puin, and other scholars will finally have a chance to scrutinize the texts and to publish their findings freely—a prospect that thrills Puin. "So many Muslims have this belief that everything between the two covers of the Koran is just God's unaltered word," he says. "They like to quote the textual work that shows that the Bible has a history and did not fall straight out of the sky, but until now the Koran has been out of this discussion. ***The only way to break through this wall is to prove that the Koran has a history too. The Sana'a fragments will help us to do this."***[136]

Contrarily, the existence of an erased lower text on parchment *only strengthens the Islāmic narrative* and is a welcome piece of information by

---

[136] *What Is the Koran? By Toby Lester, The Atlantic, January 1999 Issue.*

any true academic -as we shall exhibit. "How so?" one may ask? Well, when we consider that the Qur'ān was standardized during the reign of the third Caliph, who subsequently commanded that all pre-existing codices were to be burned[137], two important points are realized;

1) Prior to the command, there must have been copies in the Muslim empire and not just Mecca and Medina because the Caliph's command applied to the dominion within his emirate.

2) After the command, there would be a unification of the Qur'ānic recitations and Muslims would agree upon it. Currently, inasmuch as Muslims may differ on matters of creed, history, hadīth, jurisprudence, etc. there is consensus on the Qur'ān and those who deny it are not considered Muslim.

Resuming the discussion on the San'ā Palimpsest, we must ask, "Is it really that difficult to postulate that the underlying codex could have been written by a companion in his personal copy, and once the command was given, that he simply erased it and re-wrote upon the parchment according to the now standardized Uthmānī codex?" How else does one explain the upper script that conforms to the Uthmānī

---

[137] *Logically, burning would be required for papyrus or those documents that could not be erased whilst parchment could be erased. The command to burn the pre-existing codices was a command to ensure that only the unified codex that was collected and verified authentically was to remain. It is more than likely that parchment would have been erased instead of burned. See introduction to this chapter or my book, "The History and Compilation of the Qur'an – An Exposition on the Authenticity and Inimitability of the Qur'ān".*

codex? This is not rocket science? *Why is it that when possibility leans toward some kind of demonization or vilification of Islām, that 'possibility' magically transforms into 'reality', but when safeguarding the tradition of Islām is an equal possibility, it is viewed as an impossibility?* Why the double standard? Is it so difficult to postulate this possibility? For those who have a mental block only for these sorts of ideas, let me assist them by the following re-enactment,

"The year is 618 AD and news of a man claiming to be the Messenger of God in the land of the Arabs has reached far and wide. A Roman trader hears about this and is intrigued as he is aware of the concept of messengers from God in his Bible. The man journeys to Mecca and soon accepts Islām. Being educated in his homeland, this man writes down the revelation as he is being taught. He does this for several years until the demise of the Messenger of God in 632. Some years later, he travels to Yemen and when the news of the third Caliph's order reaches him, he erases his original document and begins writing in his personal copy once again according to the standardized text that was sent to each of the Muslim states."

Is it really that difficult to reimagine? To the dismay and sometimes denial of the revisionists, the following analysis of the San'ā Palimpsest further disproves the hype they asperse upon it;

"The lower text of San'ā 1 is at present the most important document for the history of the Qur'ān. As the only known extant copy from a textual tradition beside the standard Uthmānic one, it has the greatest potential of any known manuscript to shed light on the early history of the scripture. Comparing it with parallel textual traditions provides a unique window onto the initial state of the text from which the different traditions emerged. The comparison settles a

perennial controversy about the date at which existing passages were joined together to form the suras (chapters). Some ancient reports and modern scholars assign this event to the reign of the third caliph and link it with his standardizing the text of the Qur'ān around AD 650. ***However, the analysis shows that the suras were formed earlier. Furthermore, the manuscript sheds light on the manner in which the text was transmitted. The inception of at least some Qur'ānic textual traditions must have involved semi-oral transmission, most likely via hearers who wrote down a text that was recited by the Prophet...*** *"*[138]

Here, people of academia that have studied the manuscript state that the palimpsest may actually prove -contrary to revisionist views- that the Sūrahs were given their order earlier. This of course *conforms with the hadīth* literature; as the following excerpt from a narration is indicative that the Prophet Muhammad ﷺ would recite the Qur'ānic chapters in his prayer in the exact sequence of the current Uthmānī codex;

فَصَلَّى أَرْبَعَ رَكَعَاتٍ فَقَرَأَ فِيهِنَّ الْبَقَرَةَ وَآلَ عِمْرَانَ وَالنِّسَاءَ وَالْمَائِدَةَ

"...He offered four rak'āt (units) of prayer and recited in them Chapters Al-Baqarah, Āl-Imrān, An-Nisā', Al-Mā'idah and Al-An'ām."[139]

The analysis further reinforces the Islāmic narrative of oral transmission of the Qur'ānic text. Revisionists can burrow their heads in

---

[138] *San'ā' 1 and the Origins of the Qur'ān Co-written by Behnam Sadeghi and Mohsen Goudarzi, Stanford University / Harvard University Page 1.*

[139] *Abū Dāūd, Book of Prayer, Hadīth 874*

the sand and pretend to be ostriches as much as they want, but doing so does not negate the reality of the situation at hand.

Another point for readers to consider regarding this rather rogue revisionist mentality is its consistent failure to be rational. For instance, revisionists insinuate that any document that dates back to early Islāmic history but exhibits any kind of deviation from the current Uthmānī codex means that the manuscript must be taken as *definitive evidence against the preservation of the Qur'ān.* This is a preposterous notion in the least, and is broken down into the following syllogism;

Premise One- Any document showing even the subtlest signs of deviation from the unified Qur'ān proves that the current unified Qur'ān is false.

Premise Two- The San'ā Palimpsest shows signs of deviation from the current unified Qur'ān.

Conclusion – Therefore, the current unified Qur'ān is false.

This is preposterous because premise one is simply not true. There is no rule or law stating that there can exist no other written document that differs from the Qur'ān, or that the existence of any written document with any kind of remnants towards the current Qur'ān would effectively destroy the veracity of the Qur'ān itself. Why would Muslims make such a law? If that was the case, then any of the enemies of Islām could easily conjure a plan to destroy it by writing a document that somewhat correlates to the Qur'ān but also deviates from its agreed-upon text and simply bury it in the sand and hope that someone finds it later?

That would work for traditions that are dependent on manuscripts to 'verify' its authenticity, which is not the case for the Islāmic tradition. In fact, the already discovered material from manuscripts alone has brought the Qur'ān to within 96% of conformity to the current codex located in every Muslim home. No other religion can boast such figures, and this is what drives the very 'Christian' revisionist scholars to pull upon their hair in frustration and what drives many of them to abandon all reason in the pursuit of demonizing Islām. To deny all of the clear evidence from so many different sources in favour of 'mere possibilities' based on hypothetical ideas is indeed signs of desperation.

A simpler example to end the discussion on the preservation of the Qur'ān would be to ask revisionists to comment on the following scenario. If an Imām was reciting in his prayer a section from chapter two of the Qur'ān, and erred in the recitation, would the revisionist say that his erroneous recitation would now constitute 'another' Qur'ān? Or a deviation from the uniform Qur'ān? Only a fool would deduce so! So why then is the same example in writing looked upon differently? How would they observe a student who was taking down notes by dictation and the teacher said, "*This is your home*", and the student naturally and erroneously writes down "*This is my home*", would this scribal error constitute an error in the original statement or an error by the scribe? Of course, no blame can be placed on the original statement. Yet these options are not even considered by supposed 'academics'.

It is also important to note that Muslims have never accepted anomalous traditions that oppose the Uthmānī codex and never allowed

anyone to deviate from it. As stated earlier, an example of this can be seen by the punishment given to the Qur'ān specialist, Ibn Shanbūzh, who was a famed Qārī but later began to recite in one of the shawāzh (anomalous recitations) and was lashed for this deviation. He acknowledged his error and repented from this action.[140]

The Qur'ān is secured in such a way that if the Imām recites and if the huffāzh in his congregation do not object then it is accepted that his recitation conforms with the Uthmānī text. However, if the Imām leads the prayer and deviates from any of the multiple attested recitations and insists on doing so, he will be removed from his position and deemed an innovator who Muslims should refrain taking guidance from. Such is the rigorous procedure since the 7th century that has been accepted by all Muslims and passed down generationally with regards to the Qur'ān. Any document unearthed, that goes against that tradition does not in any way or form constitute a deviation or corruption of the Qur'ān but is indicative of an individual's attempt to write down some form of Qur'ānic material and as such should be viewed as the work of that individual and the document will not qualify as a Qur'ān.

Readers must also be cognizant of the fact that the entirety of the San'ā Palimpsest has not yet been studied and to prematurely deduce -as

---

[140] *Al-Hāfizh Azh-Zhahabī alludes to the incident in Siyaru A'lāmin Nubalā and refers to Tabqāt Al-Qurā where the incident is mentioned in complete detail. The incident is cited with greater detail there and can also be found in "The History of the Quranic Text – From Revelation to Compilation" by M.M.Al-Azami, Page 205. UK Islamic Academy, Leicester, England.*

revisionists have- that it constitutes a deviation subsequently and 'possibly' disproving the established view of the preservation of the Qur'ān, is impulsive and unacademic.

What Revisionists Won't Tell You About the San'ā Palimpsest?

Since revisionism seeks to challenge the orthodox ideas about history, it searches out any concept that contests the conventional narrative by presenting new theories based upon current data. However, as we have exhibited, the data can be misrepresented to suit that objective when it lacks objectivity. Concluding this part of the discussion the following are some of the vital points with regards to history that the subjective and agenda-driven revisionists will not divulge;

1) The Qur'ān did exist according to Islāmic sources. Robert Spencer, Dan Gibson, the new breed of revisionists -and not the last of them- insist that Islāmic sources are unreliable. If anything, the discovery of the San'ā Palimpsest proves contrary to their claim. It is archaeological evidence of a Qur'ānic manuscript dating within a few years after the demise of the Prophet Muhammad ﷺ. Whilst their agenda leads them to focus on the lower text, the upper text cannot be ignored. As stated earlier in this section, the writing of an unknown companion or scribe that was later erased and re-written in the Uthmānī codex *confirms* precisely what the Islāmic tradition has been teaching for 1400 years. People were copying the Qur'ān into their own copies, and once the command to unify them

into a single manuscript was given, previous copies (masāhif pl. of mus'haf) were no longer qualified as 'Al-Qur'ān'. therefore, all previous personal copies were to be destroyed. Some may have chosen to omit the text and rewrite the unified text over it.

2) Contrary to the revisionist rhetoric, Uthmān ﷺ did not alter the Qur'ān. Yes, the palimpsest may have some variations that do not conform to the Uthmānī skeletal text but the variations do not show any theological or jurisprudential alterations that Uthmān could have made given his political power. If the accusation is that the third Caliph convened a secret council of companions to alter the Qur'ān, surely the palimpsest would have exhibited that by now? To date, no such discovery has been made aside from changes in the form of synonyms, transpositions and variations in sentence structure, etc. but no alterations to the political, theological, or jurisprudential commands were located as per the case with the claim for the divinity of Jesus in Christology.

These are matters that somehow seem to escape the memory of revisionists who cherry-pick which aspects of history they wish to question and which parts to ignore. Such a biased outlook should never be entered into academic discussions as it taints western scholarship with the stain of subjectivity.

The San'ā Palimpsest does not disprove or invalidate the preservation of the Qur'ān at all. Rather, it substantiates what Muslim

scholars have been affirming for approximately 1400 years; that the Qur'ān has different modes of recitation -as we shall soon discuss- and these allowances are not a corollary of contradiction but due to the divinely ordained system that can be traced via chains that have been transmitted by multiple attestations generationally. Furthermore, it is simple logic for any unbiased researcher to deduce that a personal mus'haf of a companion does not necessarily constitute the term Al-Qur'ān unless it meets the prerequisites that were discussed in the earlier sections.

Point of Interest –Insofar as the San'ā Palimpsest is concerned, I am yet to witness even one revisionist discuss the 'extraordinary' discovery -as it was hailed- by the hawkeyed Dr. Eleonore Cellard in 2018 who spotted Coptic letters that had been effaced on pages of an 8th-century palimpsest that was on auction. According to the Guardian newspaper's Alison Ford, Dr. Cellard contacted the auctioneers and it was confirmed that the Coptic text that was previously omitted from the manuscript was from the Old Testament's Book of Deuteronomy. According to actual 'experts' this was 'evidence' of "*cultural interactions between different religious communities*", showing "*contact between communities in* ***the first century of Islām***", and that such a discovery is "*very relevant*".

Why do revisionists who attack the historicity of the Qur'ān not divulge or promote this information? There are many possible reasons, but the following are three simple reasons that align with the context of this work proving the subjective nature of revisionists to ignore

information that may ignite a fiery flame of fulmination against their theories,

1) Acknowledging an 8th century manuscript with an effaced text belonging to Christians that was erased to make way to the Qur'ān does not align with the agenda because it exhibits the possibility that maybe a Christian embraced Islām and erased the text of the Bible to make way for the Qur'ān. That is simply not the message that the numerous very Christian-orientated revisionists would like to promote.

2) Revisionists repetitively state that the Islāmic tradition is *'historically unreliable'* as a source necessitating an exhaustive inquisition from external sources. Contrarily, discoveries of this nature strengthen the claim of the Islāmic tradition as the Qur'ān and Hadīth discuss the Prophet Muhammad's ﷺ interaction with Christians as well as his companions and their experience with Christian delegations, etc. Hence, divulging to the public discoveries of this nature would be counter-productive to the agenda of the subjective revisionist as it would conform with the very source they have deemed as 'unreliable'.

3) Since revisionists are supposed to be impartial in their research, the discovery of effaced Coptic text to make way for Qur'ānic text should have sparked a theory to be developed that the Qur'ān 'could' have contained Coptic writing reminiscent of the Bible too? If not, then the entire argument regarding the San'ā

Palimpsest is indeed an emotional claim. How so? Well, when a Christian says that there is Coptic writing beneath a Qur'ānic script that is traced to the Bible, nobody disagrees or contests it, even though there are no manuscripts that go back to the original Bible that can contend with the number of manuscripts of the Qur'ān that have been discovered. Nonetheless, when hundreds of Qur'ānic manuscripts are discovered, in a mosque, with *the majority of its content agreeing with the Qur'ān*, only showing some minor deviations, and even though the scholars explain that it is most likely the 'personal' copy of a companion who made notes, and does not qualify as a 'Qur'ān' in the traditional sense, the revisionist scholars reject it! Why?

More Manuscript Evidence

However, some detractors operate like the honing beacon of a missile to a locked target, and notwithstanding these evidences, still, they find room to object. Hence, it is necessary to shed some light on other manuscripts and papyri that disprove their subjective theories by exhibiting the historicity of the Qur'ān from archaeological sources.

650 CE[141] – An Arabic inscription from Cyprus dated to the 29th of Ramadhān 29 A.H. states,

---

141 *The reader needs to note that the Prophet Muhammad ﷺ passed away at 632 C.E. corresponding to the 11th year A.H.*

"In the name of God, the Merciful, the Compassionate. Say: God the one, God the eternal, He did not beget and was not begotten. And there is none like unto Him. This is the grave of 'Urwah Ibn Thābit. He died in the month of Ramaḍan 29 after Hijrah."[142]

The above constitutes the full rendition of the 112th chapter of the Qur'ān known as Sūrah Al-Ikhlās. Hence, within 18 years of his passing, the Qur'ān had reached as far as Cyprus in the very format that it is found in extant versions today. Revisionists would have us all believe that within 18 years, the Muslims possessed such power, that they were capable of creating a vast conspiracy in that region amidst the many wars that were being fought at the time.

Point of Interest - Astonishingly, for any other source of history, these shreds of evidence would suffice for the inquisitors, but seeing as though the revisionists are either Christian or Atheist, these inscriptions that match the Qur'ān, and conform with the hadīth and Islāmic accounts from Cyprus or even Jerusalem are not deemed 'reliable enough', but a credit card-sized papyrus fragment believed to contain lines from the Gospel of John, dating from A.D. 250 to A.D. 350 that was advertised on eBay is deemed 'remarkable' evidence that the Bible existed close to the era of Jesus peace be upon him. Astonishing indeed! Yet, the combined discovered Qur'ānic manuscripts today make up approximately 96% of the Qur'ān, and, in retrospect of that credit card-sized document, to 'favour' the Bible and object upon the Qur'ān is as unacademic as it gets.

---

[142] *Archives De L'Orient Latin, 1881, Volume 1, Page 190.*

692 C.E. – Several verses inscribed on the Dome of the Rock in Jerusalem corresponding to 72 A.H. indicate that aside from combinations of verses, complete verses matching the current canonized Uthmānī codex such as 33:56, 4:171-72, 19:33, 19:34-35, 19:36, 13:18-19 are evident.

If one was to open chapter 19 of the Qur'ān and search verses 34-36, one would find them in the same order as the copies in every household today.

Several other manuscripts have undergone the same process of radiocarbon dating and have further confirmed the historicity of the Qur'ān. Insofar as 'evidence' of its authenticity is concerned, these manuscripts are sufficient in proving that the Qur'ān is today as it was revealed to the Prophet Muhammad ﷺ.[143] The hadīth corpus provides ample ammunition to corroborate this information and galvanize the Islāmic account concretely. Robert Spencer in an interview with another infamous Islāmophobe Jay Smith once said that he believed that the religion of Islām was probably created around this time. Amazingly, there is no evidence or reports of hundreds and thousands of Muslims from the various regions demanding an explanation? Nor does it explain how suddenly hundreds and thousands of people suddenly adoped a fake religion and all of them agree on the tenets and valued reporting precisely from different eras in history the same thing? If the reader recalls, I did

---

143 *For a detailed analysis of the manuscript see the thesis "Early Qur'ānic Manuscripts, Their Text, And The Alphonse Mingana Papers Held In The Department Of Special Collections Of The University Of Birmingham" by Alba Fadeli.*

state at the onset that, in their blind pursuit to vilify Islām, revisionists lost their senses along the way, and such irrational claims are as clear as day to any person with a modicum of intellect to deduce that this is biased, and subjective.

Objection – Different Variants of the Qur'ān?

This is by far the weakest of the deficient objections raised by oblivious detractors and is regurgitated at every dialogue or debate by revisionists in their fight to 'destroy' any credibility regarding Islām. The argument purports that there are 'variants' of the Qur'ān, and these variants prove that the Qur'ān is not as authentic or unified as Muslims claim.

Any Muslim who has scrolled through the innumerable and illogical posts by polemicists on YouTube and other social media will have stumbled across the aforesaid objection. In fact, if the reader searches 'Why are there different variations of the Qur'ān?' or 'Different Arabic Qur'āns' on video searches on the internet, a seemingly infinite series of videos from uneducated, or in some cases deceitful detractors making this claim will fill the screen.

If they were 'sincere' in their efforts, they would have studied the subject comprehensively and thereafter objectively deduced that there is no such thing as different Qur'āns, or 'variations' of the Qur'ān in Islām.

There are however ten modes of recitation (the ten Qirā'āt[144]) that have been reported generationally as 'Mutawātir'[145] reports. These Qirā'āt are usually misunderstood by the intellectually incompetent polemicists who, upon knowledge of the existence of ten modes of recitations, rush to rally the cry of 'Eureka' to their cohorts in hope of proving the inauthenticity of the Qur'ān' via these ten 'variants' as they see it. The ten recitations are by no means different Qur'āns at all, and such a claim is a disingenuous one lacking all academic prowess.

Unlike the different versions of the Bible that tend to contradict each other in translations, the ten Qirā'āt are simply dialectical differences that have been incorporated into the Qur'ān and *do not change the overall meaning in any one of those ten modes.* This is easily substantiated by the famous narration of the Prophet Muhammad ﷺ known as the narration of the seven letters (seven ahruf).[146]

---

[144] *The Ten Qurrā as listed by Ash-Shātibī and Ibn Al-Jazarī are; Nāfi Al-Madanī (d.169 AH), Ibn Kathīr Al-Makkī (d. 120 AH), Abū Amr Al-Basrī (d. 145 AH), Ibn Āmir Ash-Shāmī (d.118 AH), Āsim Al-Kūfi (d.127 AH), Hamza Al-Kūfi (d.156 AH), Al-Kisā'ī Al-Kūfi (d.220 AH), Abū Ja'far Al-Madanī (d.127 AH), Ya'qūb Al-Basrī (d.205 AH), Khalaf Al-Bazzār Al-Baghdādī (d.229 AH)*

[145] *As stated in the earlier chapter discussing epistemology, Mutawātir refers to multiple attestation or mass transmitted reports that have been narrated by so many different people through so many different generations that it is inconceivable for them all to have conspired upon a lie.*

[146] *The Arabs would use the numbers seven, seventy, seven hundred, seventy thousand etc. to denote 'many' and not necessarily according to the actual number mentioned in a statement.*

عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ لَقِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم جِبْرِيلَ فَقَالَ يَا جِبْرِيلُ إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أُمِّيِّينَ مِنْهُمُ الْعَجُوزُ وَالشَّيْخُ الْكَبِيرُ وَالْغُلاَمُ وَالْجَارِيَةُ وَالرَّجُلُ الَّذِي لَمْ يَقْرَأْ كِتَابًا قَطُّ. قَالَ يَا مُحَمَّدُ إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ

Narrated by Ubayy bin Ka'b ﷺ "The Messenger of Allāh met Jibrā'īl (Gabriel) and said, 'O Jibrā'īl! I have been sent to an illiterate nation among whom are the elderly woman, the old man, the boy and the girl, and the man who cannot read a book at all.' He said, 'O Muhammad! Indeed the Qur'ān was revealed in seven letters."[147]

Contrary to the position of the revisionists and polemicists, these stylistic recitations are backed by historical evidence sourced from multiple chains of mass transmitted reports that trace back to the Prophet Muhammad ﷺ and are a source of blessing for the different tribes of Arabs whose Arabic dialect differed from the dialect of the Qur'ān. Additionally, these qirā'āt stands to further strengthen the authenticity of the Qur'ān because instead of merely one chain of transmission, the Qur'ān has at least ten different chains that have been mass transmitted in every link generationally. Hence, disproving its authenticity is to say, a country that person x has never visited does not exist, irrespective of how many millions of people over several centuries have reported their personal experiences of visiting it.

Premise One – If person x has visited Iceland, then Iceland exists.

Premise Two – Person x has not visited Iceland.

Conclusion – Therefore, Iceland does not exist.

---

[147] *Jāmi At-Tirmizhī, Chapter on Recitations from the Prophet, Hadith number 2944*

The above would be considered as *Argumentum Ad Absurdum* (Argument from absurdity) by anyone with a modicum of logic, yet the absurdity of rejecting the mass transmitted reports of the Qur'ān continues absurdly on a daily basis by supposed intellectuals, which, once more, begs to ask, 'Why the double standards?' The answer to this question should be clearer to the reader by now, that an agenda to vilify Islām has long been underway and its historicity has been the prime target for some decades.

The simple way to approach these modes in Qirā'āt is to acknowledge that they are nothing more than dialectical differences in recitation and can be understood by the renowned fact that even in the English language there are allowances in both; differences in dialect; as well as differences in pronunciation, and in both cases the meaning is unaltered. The fact that every written document in the world demands that one chooses between English US and English UK should suffice as an explanation to the erudite that even the word 'color' and 'colour' according to the respective choice of English will be correct in one country but incorrect in another, yet when the *same spoken word* stated as 'color' or 'colour' is utilized, nobody objects to them being 'different' in meaning as that would be preposterous. Thus, the only difference is based on the spelling of the word.

Similarly, an exhibition of verse three from the opening chapter of the Qur'ān known as Al-Fātihah, reveals two modes of recitation, yet we see the *same outcome in its meaning establishing the authority of Allāh* ﷻ,

Arabic	Translation	Qirā'āt According to;
مَالِكِ يَوْمِ الدِّينِ	*"Master of the Day of Judgment."*	Imām Hafs
مَلِكِ يَوْمِ الدِّينِ	*"Owner of the Day of Judgment."*	Imām Warsh

In both cases, there is a subtle change in the orthography of the word, and whilst both readings are incorporated, the meaning is not impacted because in both cases, God's authority is established as having ultimate rule on the Day of Judgment. It is at this point that the ignorant Islāmophobic revisionist will rush to raise the objection that in examples a and b there is an observable difference in orthography with the addition of the 'alif' in *example a* and its absence of the 'alif' in *example b*. However, it must be noted that the compilation of Uthmān ﷺ known as the Uthmānī codex or Mus'haf (taken from the compilation of the first Caliph Abū Bakr ﷺ) became the agreed-upon recitation incorporating these different permissible modes of recitations that *were already known*. This is a fundamental factor that revisionists and polemicists are either unaware of, or attempt to deceive uneducated people on this matter by inferring that there was some kind of irregularity that was later unveiled by critics. This is a blatant lie and an unacademic position conjured only by people of corrupt morals. The incorporation shows that the companions involved in the compilation were well aware of these different modes during the time of the third Caliph, hence the incorporation. Anyone who makes this objection needs only to pick up

any copy of the Qur'ān today and check 1:4, as it will exhibit this incorporation of those allowances or modes as follows,

Uthmānī Text	Incorporated Translation
مٰلِكِ يَوْمِ الدِّيْنِ	1. Mode a - "*Master of the Day of Judgment.*" 2. Mode b - "*Owner of the Day of Judgment.*"

Likewise, the different recitations that have been transmitted are the same recitations of the Qur'ān that can be traced to the prophetic era by chains of transmission. Those chains came to be named by the persons through whom they were spread widely and are not -as the revisionists and polemicists would have you believe- as different versions of the Qur'ān. As elucidated in this chapter, ten recitations have been transmitted exhibiting their orthographical differences as a corollary of the 'seven ahruf' hadīth and *not* due to different Qur'āns at all. The Qirā'āt represent the different chains of transmission in which the modes of recitation arising from the seven ahruf are found. The difference is that unlike any of the other Abrahamic faiths, these chains of transmission for the Islāmic claim to scripture can be traced back to the Prophet Muhammad ﷺ having been through a rigorous process of verification by the scholars ensuring that each transmission passed those stringent criteria that no other religion has set forth as a prerequisite for its religious source.

The result of the promise of God to protect this Final Testament viz. Al-Qur'ān is such, that if a person were to travel to India, he would find the orthography of the Qur'ān to be 'different' to the Madīna Mus'haf as the orthography of the text in India traces its roots to the Mughal empire. If such a person is still unconvinced of the information and evidence in the previous paragraphs and were to assume that this is a 'different version' as its orthography differs from that of a copy located in Morocco for instance, then this assumption would be incorrect and is lacking knowledge because these orthographical differences are agreed upon by the scholars as having no implication upon the meaning of those words whatsoever. This objection would be akin to saying that *two different fonts in the English language implies two different languages, which is simply not true as it is merely a change in writing style. Hence, orthography should not be, and cannot be regarded as a 'change' in the Qur'ān, but a change in writing style!*

At this point, a challenge put forth to the detractors, is to exhibit -if they can- that these supposed 'variants' in the orthography of the Qur'ān alter, and by extension cause a clear contradiction in the meaning? To this day, none of the detractors have been able to do so. Thus, there are no different variants of the Qur'ān in existence but merely the transmission of variant recitations as a corollary of the built-in mechanism *allowing the dialectical differences to be incorporated into it.* The lack of knowledge on the ten Qirā'āt results in the uneducated revisionists leading themselves to fall into fallacies by objecting further.

Point of Interest- Some of the revisionists further object that the seven ahruf can only be substantiated as seven 'different' letters, but not necessarily giving way to seven (or more) chains of recitation. Yet again, this is a flagrant deception based on either compounded ignorance or calculated misinformation. In addition to the elucidations given in this chapter, the following narration stands to refute the objection with clarity;

عَنْ أُبَيِّ بْنِ كَعْبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ عِنْدَ أَضَاةِ بَنِي غِفَارٍ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفٍ . قَالَ " أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لاَ تُطِيقُ ذَلِكَ " . ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفَيْنِ قَالَ " أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لاَ تُطِيقُ ذَلِكَ " . ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَى ثَلاَثَةِ أَحْرُفٍ . قَالَ " أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لاَ تُطِيقُ ذَلِكَ " . ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِئَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ فَأَيُّمَا حَرْفٍ قَرَءُوا عَلَيْهِ فَقَدْ أَصَابُوا

It was narrated from Ubayy bin Ka'b ﷺ, "The Messenger of Allāh was by a pond belonging to Banu Ghifar when Jibrīl, peace be upon him, came to him and said: "Allāh commands you to teach your Ummah the Qur'ān with one way of recitation." He said, "I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he (Jibrīl) came to him a second time and said, "Allāh commands you to teach your Ummah the Qur'ān with two ways of recitation." He said, "I ask my Lord for protection and forgiveness, my Ummah cannot bear that." Then he (Jibrīl) came to

4) When memorization of the Qur'ān is public knowledge, anomalous or aberrant recitations are not possible as in the above narration Umar ibn Al-Khattāb ﷺ was able to detect what he believed were deviations from the recitation he was taught. Likewise, once memorized in any of the permitted modes, deviations are obvious to the Huffāzh or Qurrā'.

Thus, the notion of variant Qur'āns that are 'different' or 'altered' versions of the Qur'ān is a gross misrepresentation of the Islāmic perspective that aims to conclude by surveying only partial evidence, and that alone is symptomatic of a subjective methodology.

Objection – Different Qur'āns During the Caliphate of Uthmān?

This objection usually claims that during the reign of Islām's third caliph, the Muslims were arguing over the 'different' Qur'āns in existence. The detractors usually argue, "The proof for the existence of at least *two different Qur'āns* is located in Al-Bukhārī's compilation and is clear from the complaint laid by one of the companions. The caliph later burned those copies to avoid suspicion." The objectors swiftly follow this up by asking, "Which Qur'ān was burned? The original copy? or the adulterated version?" Thus, according to this logic, the Qur'ān today cannot be relied upon as being authentic.

As far as conspiracy and speculation go, the above objection must make for an exhilarating conversation starter for the misinformed, but for people of knowledge, on the other hand, it is an absurd objection lacking any academic standing. Once more, the lengths of contextual convolution

in order to shape up their argument never ceases to mystify the mind. If the reader can recollect those vital pointers from an earlier objection regarding the three basic checklists one must assess before accepting any information from the detractors (revisionists, polemicists, apologists), then it will become clear that here too, the context has been painted with the brush of bigotry.

Prior to responding to this allegation, we must assert that by alleging such against the validity of the Qur'ān's historicity the attack is really directed at the 'authenticity' of the Qur'ān *today*. Certainly, the revisionists wish to create doubt in the minds of the Muslims by revisiting and subsequently revising history.

An analysis of the facts unveils that the entire Qur'ān was completely revealed orally by the demise of the Prophet Muhammad ﷺ, and this has been established early in the chapter. The Qur'ān itself acknowledges this by the following verse,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion"[150]

Resuming the response, the reasons regarding the burning of the extant personal copies of the Qur'ān can be understood from the following narration,

---

150 *Sūrah Al-Mā'idah, 5:3*

Narrated by Anas bin Mālik ﷺ "Huzhaifah bin Al-Yamān came to Uthmān at the time when the people of Shām[151] and the people of Irāq were waging war to conquer Armenia and Azerbaijan. Huzhayfah was afraid of their (the people of Shām and Irāq) differences in the recitation of the Qur'ān, so he said to Uthmān, "O chief of the Believers! Save this nation before they differ about the Book (Qur'ān) as the Jews and the Christians did before." So Uthmān sent a message to Hafsah saying, "Send us the manuscripts of the Qur'ān so that we may compile the Qur'ānic materials in perfect copies and return the manuscripts to you." Hafsah sent it to Uthmān who then ordered Zayd bin Thābit, 'Abdullāh bin Az-Zubair, Saīd bin Al-Āas and 'Abdur Rahmān bin Hārith bin Hishām to rewrite the manuscripts in perfect copies. Uthmān said to the three Quraishī men, "In case you disagree with Zayd bin Thābit on any point in the Qur'ān, then write it in the dialect of the Quraish as the Qur'ān was revealed in their tongue." They did so, and when they had written many copies, Uthmān returned the original manuscripts to Hafsah. He sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'ānic materials, whether written in fragmentary manuscripts or whole copies, be burnt..."[152]

The narration from Al-Bukhārī extinguishes the fire of fitnah (mischief) raised by the fittīn (mischief-makers) in their pursuit to vilify Islām's Holy Book at the expense of their rationale. There is no

---

151 *Shām – Greater Syria encompassing the Eastern Mediterranean and Western Mesopotamia at the peak glory of the Arab Muslim civilization. Ash-Shām consisted of Palestine, Jordan, Lebanon, Damascus etc.*

152 *Al-Bukhārī, Book of Virtues of the Qur'ān, Chapter on the collection of the Qur'ān, Hadīth Number 4987*

conspiracy to conceal any kind of interpolation at all. Rather, the dispute raised by the companion to the Caliph was with regards to the existence of the different dialects of Arabic recitation, and not 'different Qur'āns' as the deceitful detractors would have you believe. This much is clear from the statement of the companion, "*Huzhayfah was afraid of their (the people of Shām and Irāq) differences in the recitation of the Qur'ān*", and not because of different Qur'āns.

As the Muslim empire expanded, the new Muslims were unaware of these allowances in the Qirā'āt assuming that their own dialect was correct and that the recitation in other dialects were therefore incorrect. When children are first taught that 3+2=5, it is only after additional teaching that they learn 4+1=5 as well. Whichever way it is approached, the answer remains the same. Similarly, the dialectical differences are merely alternate ways of pronunciation to arrive at the same answer, but some 1400 years ago, due to the lack of resources to acquire this information, many new Muslims were understandably unaware.

Contemplatively, collating information in a pre-technology era was no easy task, particularly in a time of war. Hence, the hadīth of the seven ahruf (letters) was not 'common knowledge' to new Muslims. It is rather easy for any dim-witted objection to be raised now when humankind is at its zenith in the field of technology by completely ignoring the perilous journeys to be undertaken in order to acquire basic information. The following is a perfect example of the literal lengths undertaken to acquire even basic information,

عَنْ كَثِيرِ بْنِ قَيْسٍ، قَالَ كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَجَاءَهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ إِنِّي جِئْتُكَ مِنْ مَدِينَةِ الرَّسُولِ صلى الله عليه وسلم لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا جِئْتُ لِحَاجَةٍ . قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ" مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ وَالْحِيتَانُ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ وَإِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلاَ دِرْهَمًا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ

Narrated by Kathīr ibn Qays, "I was sitting with Abū Ad-Dardā' in the mosque of Damascus. A man came to him and said, 'O Abū Ad-Darda, I have come to you from the city of the Messenger of Allāh for a tradition that I have heard you relate from him. I have come for no other purpose'. He (Abū Ad-Dardā') said, 'I heard the Messenger of Allāh say: If anyone travels on a road in search of knowledge, Allāh will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave

neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion."[153]

A man travelled from Medina to the grand mosque in Damascus in search of a single narration that he heard was narrated from the erudite companion Abū Ad-Dardā' ﷺ. Much to his delight, the narration was related to the reward awaiting those who seek knowledge. This particular narration and narrations of its kind are well known by Muslims from an early age, yet 1400 years ago, such an undertaking for information that can now be acquired at the touch of a button may never truly be appreciated. This example exhibits to the stubborn skeptics that information was not easily accessible in those days as it is today.

Resuming the discussion on the said objection regarding the possibility of more than one Qur'ān during the era of the third Caliph, the erudite companion alerted the Caliph of the predicament that some Muslims (who were unaware of the dialectical differences or modes of recitation) were arguing over each other's recitation. The Caliph was informed of the possible problems that could arise therefrom if not dealt with wisely.

Hence, when the third Caliph (Uthmān bin Affān ﷺ) gathered the scribes which included a senior Medīnan companion and the original compiler of the Qur'ān in Zayd bin Thābit ﷺ. The remaining scribes were from the Meccans and the statement of the Caliph regarding their

---

[153] *Sunan Abū Dāūd, Book of Knowledge, Chapter on the Zeal of Seeking Knowledge, Hadīth 3641*

'differing' with him was due to their dialectical differences in Arabic and *not due to two or more Qur'āns.*

In addition to the response on dialectical differences that are accepted even in the English language, we know that some words even differ in pronunciation, such as the word 'Zebra' which is pronounced with the phonetic sound as *'zee-bruh'* in America or *'zeb-ruh'* in England. Another example would be the word 'privacy' that is pronounced as *'pralvy-vuh-see'* in America or according to British English as *'priv-uh-see'*. Do we dispute that the words 'Zebra' or 'Privacy', albeit with different pronunciations are different in their meaning? No! Because that would be absurd. Likewise, the Caliph ensured that the dialectical differences were incorporated into his compilation because they did not compromise the meaning, and of course, due to being in conformity with the revelation, as per the hadīth of the seven ahruf (letters) discussed in this work in response to an earlier objection.

So too, this conspiracy regarding more than one version of the Qur'ān is nothing more than a fallacious claim enveloped in propaganda to smear the prestige of the Qur'ān. However, that attempt is futile in light of the above-mentioned information and the response is sufficient to blow out the fire of fitnah (mischief) emerging from such quarrelsome folk.

The Difference between the Compilations of the First & Third Caliphs?

Contemplatively, it should be clear to the reader by now that the Qur'ān underwent two processes of compilation. The first was after the

Battle of Yamāmah during the reign of Islām's first caliph, Abū Bakr ﷺ, whilst the second was during the reign of the third Caliph viz. Uthmān ﷺ. Ignorance of the context that led to these compilations may cause skeptics to conjure conspiracies of all kinds, but once the context is understood, it becomes clear that the two are not compilations of different variants or editions of the Qur'ān at all.

The compilation of the first Caliph was out of fear that the guardians (Huffāzh) of the Qur'ān were being martyred in the battle and if that continued, then the Muslims were at risk of losing a large portion of the Qur'ān. In this instance, it substantiates that the early Muslims were not reliant on written manuscripts and learned the Qur'ān predominantly by oral transmission. Thus, the solution to the problem was to gather all the written material that had been sanctioned by the Messenger ﷺ and to collect them as a means of an archived record of individual manuscripts or parchments, etc. that completed the entire corpus of the Qur'ān into one unified copy for safekeeping as a written record of the Qur'ānic material encompassing all of the data that was transmitted orally.

In the case of the second compilation during the reign of the third caliph, the over-emphasis on oral transmission resulted in the lack of a single unified recitation in addition to the expanding Muslim empire which led to disputes over the different modes of recitation. The requirement was thus, a unified, unadulterated copy that could not only combine but also consolidate the different modes of recitation. Thus, the first compilation was due to fear of loss of the Qur'ānic material as a

corollary of heavy reliance on oral transmission, whilst the second compilation was due to problems arising from an overemphasis on oral transmission resulting in a solution to eradicate all avenues that would lead to dispute and effectively unite the Muslims.

Point of Interest – Additionally, it must be aware that the outcome of each compilation is etched in the precise words of the Arabic narrations that elucidate a description of the final product relative to each compilation. To appreciate this the reader must know the following;

1. A Sahīfah (صحيفة) refers to leaves or sheets of paper / writing material. Its plural is Suhuf (صحف). This is when those leaves or sheets of paper are collected together.

2. A Mus'haf (مصحف) is when a suhuf are bound together to form a book. Its plural is Masāhif (مصاحف).

During the first compilation, after arduous work searching for and collecting all of the corresponding oral transmissions of the Qur'ānic materials in written form, Zayd bin Thābit ﷺ explained where it was held and in whose safekeeping it remained,

فَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ

"...then the manuscripts of the Qur'ān remained with Abū Bakr till he died, then with Umar till the end of his life, and then with Hafsah, the daughter of Umar"[154]

Zayd bin Thābit ﷺ described his compilation as a suhuf, which is a series of sahīfah brought together, but not unified into a proper book. This however does not mean that the Qur'ān was incomplete. Not at all. The point here is simply to identify that whilst its collection was complete, it may have not been completely canonized following the prophetically ordained sequence.

However, when we look at the words of the narration elucidating the context leading to the Uthmānī canonization, we find that here, the narration confirms the first incident and further clarifies the final product. Explaining how they acquired that initial copy, the precise words indicate Uthmān's ﷺ intention,

فَأَرْسَلَ عُثْمَانُ إِلَى حَفْصَةَ أَنْ أَرْسِلِي إِلَيْنَا بِالصُّحُفِ نَنْسَخُهَا فِي الْمَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكِ

"So `Uthmān sent a message to Hafsah saying, "Send us the manuscripts of the Qur'ān so that we may compile the Qur'ānic materials in perfect copies and return the manuscripts to you."[155]

---

[154] *Al-Bukhārī, Book on the Virtues of the Qur'ān, Chapter on the Collection of the Qur'ān, Hadīth 4986*

[155] *Al-Bukhārī, Book on the Virtues of the Qur'ān, Chapter on the Collection of the Qur'ān, Hadīth 4987*

We can clearly see that the third Caliph requested the manuscripts as 'suhuf', intent on producing a 'mus'haf'. These subtleties of the Arabic language strengthen the significance of its preservation in the original text on one hand, and the insistence of Muslims for a no-nonsense approach in deviating from its Arabic origins on the other hand, because even here, when we are assessing its historicity from non-Islāmic sources, the subtle changes in wording gives us immense insight into the context that the English language simply cannot offer.

Furthermore, revisionists who marginalize Islāmic sources should take note of the inter-related connectivity between the sources and how even words such as those exhibited in the above two narrations, stand to clarify a consistent narrative that conforms with the reality of the situation, and the stark reality is; that the Qur'ān has a strong case for its preservation that no other monotheistic faith can rival.

Objection – Only Four People Had Copies of the Qur'ān During the Prophetic Era

This laughable objection is raised in many polemic circles and is now being circulated by some revisionists who aim to cast doubt upon the Qur'ān to unsuspecting people. The evidence for this claim is located in a narration from Al-Bukhārī as follows,

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، قَالَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ مَنْ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم قَالَ أَرْبَعَةٌ كُلُّهُمْ مِنَ الأَنْصَارِ أُبَىُّ بْنُ كَعْبٍ وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ

Narrated by Qatādah, "I asked Anas bin Mālik ﷺ, "Who collected the Qur'ān at the time of the Prophet ﷺ?" He replied, "Four, all of whom were from the Ansār; Ubay bin Ka'b, Mu'āzh bin Jabal, Zaid bin Thābit and Abū Zaid."[156]

The detractors deduce from the above that since only four people collected the Qur'ān, the claim from Muslims regarding its access amongst all companions is a fabrication as the narrations in Al-Bukhārī are deemed as sahīh (authentic) and seem to state otherwise.

Based on the above narration, the illogical deduction is as follows,

Premise One- If the Qur'ān was collected by only four people, then the majority of the companions did not collect the Qur'ān.

Premise Two- The Qur'ān was collected by only four people.

Conclusion- Therefore, the majority of the companions did not collect the Qur'ān

As exhibited on numerous occasions in this work, the above deduction is a logical fallacy. There are several responses to this commonly regurgitated objection.

Firstly, most polemicists and revisionists who rush to copy and paste the first bit of information they stumble upon, often find their foundations rocked when they are told that the very next narration in Al-Bukhārī after the aforesaid narrative has the addition of Sayydunā Mu'āzh

---

156 *Al-Buhkārī, Book on the Virtues of the Qur'ān, Chapter on the Qurrā from the Companions of the Prophet ﷺ, Hadīth 4999*

bin Jabl ﷺ at the omission of Ubayy bin Ka'b ﷺ. Thus, if we are to assume that the meaning of the narration is literally presented, then a combining of both narrations would take the number to five compilers and not four.

Secondly, the scholars of hadīth have given multiple meanings for this narration. Qādhī Abū Bakr Al-Bāqillānī is one such scholar whose opinions have been noted in some of the famous books of hadīth[157]. Two noteworthy mentions are as follows;

a) The names mentioned in these narrations are in reference to those companions who received the Qur'ān *without any intermediary* from the Prophet ﷺ, meaning, that these companions were amongst those who collected the Qur'ān *directly* from the Prophet ﷺ and not via the transmission of others.

b) The names mentioned in these narrations are in reference to those companions who collected the Qur'ān in writing.

Hence, the meaning that the revisionists superimpose upon the Qur'ān is contrary to the established view held by the authorities in the field. Revisionists are not Islāmic authorities and cannot expect Muslims to ignore the views of the authorities by adopting the views that promote conspiracy theories.

---

[157] *See Fathul Bārī, Commentary of Al-Bukhārī by Al-Hāfizh Ibn Hajr Asqlānī ﷺ, Volume 9, Book on the Virtues of the Qur'ān, Chapter on the Qurrā from the Companions of the Prophet ﷺ, Hadīth 4999, Published by DAR EL HADITH.*

Thirdly, it must be noted that the above-stated narrations stipulating the names of the aforesaid companions who collected the Qur'ān during the time of the Prophet Muhammad ﷺ do not negate the fact that thousands memorized it during his lifetime. This is why none of the scholars have interpreted the meaning of these narrations in the way that apologists and revisionists rush to do so -irrationally- as such interpretations would lead to historical contradictions.

Objection – Did the Prophet Muhammad Copy from Christianity?

This objection is yet another one that is the consequence of the revisionist rhetoric to subjectively critique from history what favours their narrative, and ignore from history what they disagrees with it, known more commonly as the cherry-picking fallacy. On many forums that questions the historicity of the Qur'ān I have witnessed numerous people further object by saying, *"Since we can't say for sure whether or not the Qur'ān was actually the product of revelation, it can also be said that major portions have been copied from the Bible."*

This hasty generalization is not uncommon in the realm of apologetics and polemics as it originates with orientalists having accused the Prophet Muhammad ﷺ of plagiarism. Before that response, it is vital to refute this common objection by an example exhibiting that the Prophet Muhammad ﷺ did not copy from the Bible based on simple logic.

Aside from the fact that nowhere in the Bible is there an *explicit* statement from Jesus ﷺ demanding worship or claiming divinity, yet

some 600 years after he was raised to the heavens (4:158), the dominant position that reached the Arabs was the claim by Christians that Jesus ﷺ was God. The fact that the Qur'ān rebuts this notion of Jesus by explaining that he was created (3:59) and therefore cannot be God, and a further refutation of the idea of God being part of a trinity (5:73), is evidence of the message reaching the Arab world of the divinity of Jesus ﷺ as is the case today.

Based on the information that reached him at the time, had the Prophet Muhammad ﷺ been a false prophet who relied on plagiarism to promote the idea of prophethood, then, in this case, he was left with two choices regarding Jesus ﷺ;

1) To copy into the Qur'ān the view that Jesus ﷺ was God or having some kind of divine nature. If someone wanted to 'copy' from Christianity, this was the best possible opportunity to copy that part of the narrative because even though the Bible does not explicitly state it, the majority of Christians believe it. What better opportunity could there be to galvanize support from the Byzantines against the Pagan Meccans who are waging war against you?

2) Or to advocate that Jesus ﷺ lied. Here, he could have gained favour with the Jews in Medina that were already conspiring against him, as it was well-known then (unlike today) that Jews were enemies of Jesus ﷺ as they viewed him to be an imposter Messiah.

Notwithstanding that the Prophet Muhammad ﷺ could have gained a strong ally by choosing either one of the two options, he chose a very different option and said that it was the people who lied about Jesus عليه السلام because he was a devout servant and Messenger of God (19:30) who never claimed divinity (5:116). It is illogical for the accusation of copying or plagiarism to stand on firm ground whilst ignoring the fact that a copyist ensures that his work remains close to the source and not in contradiction to its vital propositions. There is another possibility to consider though? That he did not copy at all, and that the third option was a choice that no copyist would make was perhaps because he was a messenger of God receiving revelation? Alas, possibilities of this nature are never truly explored due to fear of where the road may lead.

If there are two books from two timelines that are separated by six centuries, then there are two basic reasons why the books possess similar information;

1) The later copy is a forgery that plagiarizes from the original,

2) The later copy confirms what the original earlier copy says because the source is the same, albeit the earlier copy was not preserved and what remains are remnants of its original message that has been corrupted.

Regarding the objection that the Prophet Muhammad ﷺ plagiarized from a Christian, those who wish to question the veracity of the Qur'ān state that the Prophet Muhammad ﷺ adopted various

narratives from the Torah and the Bible albeit with subtle changes. The syllogistic form of this argument is as follows,

Premise One – If Muhammad was taught by a Christian, then Islām is influenced by Christianity.

Premise Two – Waraqah bin Naufal (A Christian) taught Muhammad.

Conclusion – Therefore, Islām is influenced by Christianity.

Christian revisionists prefer this particular objection as it tends to exhibit some form of superiority in favour of Christianity.

They object that information was retrieved about the Christian faith and by extension the history of Judaism from his wife's uncle Waraqah bin Naufal, and this further stands to corroborate the Prophet Muhammad's ﷺ three-year silence as elucidated in the famed Islāmic tradition known as Al-Bukhārī which states that after the Prophet Muhammad ﷺ encountered Angel Gabriel, he was shaken up and rushed to relate his experience to his wife,

"...Khadījah then accompanied him to her cousin Waraqah bin Naufal bin Asad bin Abdul Uzzā, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadījah said to Waraqah, "Listen to the story of your nephew, O my cousin!" Waraqah asked, "O my nephew! What have you seen?" Allāh's Messenger ﷺ described whatever he had seen. Waraqah said, "This is the same one who keeps the

secrets (angel Gabriel) whom Allāh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allāh's Messenger ﷺ asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility, and if I should remain alive till the day when you will be turned out then I would support you strongly."

The detractors object that three vital points emerge from this Islāmic source for Muslims to consider;

1) Waraqah was a Christian.

2) Waraqah was learned in Hebrew

3) The Prophet Muhammad ﷺ and his wife sought his 'advice'.

According to the apologists, these three factors cannot be overlooked as pivotal pieces of information when testing the origin of the message of the Qur'ān as the above is indicative of a strong link to Judeo-Christian sources. Waraqah was a Christian man who was educated in the Hebrew texts. Who knows what else he taught Muhammad?

Response – A detailed response to this objection is available in my previous book[158]. Nonetheless, since the Qur'ān was revealed in the

---

[158] *See False Allegation 3 from "Dese Against Disaster – A Response to the Systematic Vilification of Islām and Its Prophet in the Modern Age", Published by the Islāmic Lifestyle Solutions.*

Meccan period, and the Prophet Muhammad's ﷺ meeting with Waraqah bin Naufal is established in the same period, we shall endeavour to present a synopsis of that response for the benefit of the reader as the current climate of discussion demands a fitting fulmination to the false accusation.

The charge espouses that the Prophet Muhammad ﷺ allegedly bided his time and studied the earlier scripture from his wife's uncle Waraqah bin Naufal. This is why -according to the apologists- there was a *long pause between the first and second revelation*[159] as Muhammad ﷺ was far too busy 'studying' the scripture and planning out his mission, which further explains his insight into Judaism and Christianity. This conspiracy theory is the only way for revisionists and critics alike to reconcile how the Prophet Muhammad ﷺ -a man who did not read and write- was able to elucidate insightful commentary on Judaism and Christianity having no formal education on their history. The easier option would be to accept that he was indeed the final messenger of God, and that the preciseness of the information he propagated was from God Almighty, hence the accuracy and detail. However, this kind of inquisition is a better option when there is an underlying agenda because these 'theories' bring about a world of 'possibilities' in the form of doubts raised upon the foundation of the religion of Islām -and that is the real objective whenever these topics are raised.

---

[159] *The pauses in revelation are known as 'fatratul wahi' as the Qur'ān was revealed piecemeal.*

The argument is fundamentally flawed as the citation provided as evidence from the detractors to support this ludicrous theory delivers a more than adequate response to utterly annihilate its premise. This will become evident.

Point of Interest – Prior to that response, we must illuminate the reader on yet another the 'cheap trick' utilized by apologists in their quest to destroy the integrity of Islām. Apologists are aware that the general Muslim community may not be erudite on the details of the subject and are unaware of the references etc. Hence whenever any information is cited, we must insist that to go through a basic checklist before accepting their evidence.

Firstly, is the evidence authentic? This is because until and unless the evidence has not been ratified by you, then you are not obligated to accept it or the implications arising therefrom.

Secondly, is the translation accurate? Remember, the Qur'ān, hadīth, and Sīrah sources originate with the Arabic language. Majority, if not all of the revisionists and polemicists do not have a deep understanding of the Qur'ānic Arabic, let alone the modern spoken dialect. Translators are human beings who may intend good but can at times err in their assessment of a word or its implied meaning, particularly if the word has multiple meanings such as a homonym. At times, a word may have multiple linguistic meanings and only one may be chosen at that instance by the translator, thus rendering all of the other possibilities to be ignored.

Thirdly, and most importantly, is the citation complete? Or is it an excerpt from a larger narration? This is where the difference between 'text and context' can easily cause one to fall into a *cul-de-sac of confusion*. This will become clear with the remainder of our response.

Resuming the rebuttal to this insipid allegation, a review of the evidence cited by the proponents reveals at least two major fallacies,

1) The citation is incomplete,

2) Logical inconsistencies as a result of the incomplete citation.

A study of the full text, including the omitted section, reveals that the most vital information from the narration is carefully annulled by the apologists in order to allow their hypothesis to flourish. Now consider the basis of the allegation when the addition of the original is maintained,

*"Waraqah said, "This is the same one who keeps the secrets (angel Gabriel) whom Allāh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allāh's Messenger ﷺ asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility, and if I should remain alive till the day when you will be turned out then I would support you strongly."**But after a few days Waraqah died** and the Divine Inspiration was also paused for a while.*[160]

---

[160] *Sahīh Al-Bukhārī, Volume 1, Book 1, Hadīth no.3*

Hence the idea of the Prophet ﷺ being tutored by Waraqah for three years is a bogus conspiracy and without any basis as the narration which is generally cited to formulate this claim has been deliberately misconstrued. The apologists are also opportunists who try to piece together aspects of the life of the Prophet Muhammad ﷺ to seem other than what it is. In this case, presenting the concept of the pause in revelation, coupled with the incomplete citation can lead one to doubt the 'credibility' of the Prophet's ﷺ claim by postulating the possibility of him being tutored or mentored by Waraqah, and once the inception of this idea is implanted into the imagination, then removing it becomes a mountainous a task. The narration clarifies that Waraqah died a few days later, hence the assumed correlation and conspiracy resulting from this long pause between the first and second revelations and the meeting with Waraqah are rendered void.

Insofar as the logical inconsistencies of the argument are concerned, the primary and most perplexing point is the 'selective' acceptance of information. Those who harbour enmity against Islām, or who are hell-bent on critiquing the message (Al-Qur'ān) via criticism of the messenger (Muhammad ﷺ), seem to conveniently leave out the parts of the narratives that obliterate their theories.

For instance, in the very citation they utilize to paint the picture of a plagiarizing prophet, they consistently and conveniently fail to acknowledge the part of the narrative that stated, *"...Waraqah said, "This is the same one who keeps the secrets (angel Gabriel) whom Allāh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out."*

This statement of Waraqah proves his admission and acknowledgment of the Prophet Muhammad's ﷺ claim. Otherwise, why would he say that the angel in question was the very angel who came to the prophets before him? By this statement, his acknowledgment of that angel thus renders any concept of tutelage null because he was well-versed in the scripture and would have known that he cannot teach someone who God Almighty had chosen, by sending his arch-angel to.

The utter disregard for these points stands to prove that the detractors seem to either conceal parts of the information that disagree with their notions, or that they are blind to its existence seeing as though their analysis is subjective.

Furthermore, there is a consensus that the Prophet Muhammad ﷺ did not read and write. This is evident from the Qur'ān as well as from acknowledgments of orientalists. Hence the notion of plagiarism is more of a *cheap shot* against Islām and tends to originate from those who are not well versed with the Islāmic tradition.

Objection – Abdullāh ibn Mas'ūd's Qur'ān ﷺ Contradicts with the Uthmānī Qur'ān

This is another objection that many of the detractors and revisionists consistently launch in their targeted attacks against the Qur'ān's historicity albeit at the expense of their rational faculty. The objection is a corollary of compounded ignorance, and two points of contention are brought forth in these discussions. They opine that the Qur'ān of

Abdullāh ibn Mas'ūd ﷺ does not contain three chapters viz. Sūrah Al-Fātihah, Al-Falaq, and An-Nās (Chapters 1, 113, and 114 respectively). This, they claim is sufficient proof that the Qur'ān at the time of the companions differs from the current Qur'ān. Additionally, they object that his copy differed with the Uthmānī text by some words and these additions or differences further substantiate their claim of the existence of contradictions in the Muslim holy book.

Response – There is no need to delve into the minutiae of this bogus objection because aside from the fact that an objective rational mind can easily locate the inconsistency of the claim, earlier in this chapter this writer has explained the three basic criteria required to qualify a personal copy as a Qur'ān. Nonetheless, it must be noted that aside from Abdullāh ibn Mas'ūd ﷺ, numerous companions that were able to read and write recorded their personal copies from what they had committed to memory or from whatever written material they had in their possession. Also stated earlier in this chapter, is that it is only logical that someone who accepted Islām towards the mid-late Medīnan period and whose journey began at a later stage, obviously commenced writing the revelation as it was revealed during his experience. For example, today, sometimes parents are forced to relocate or immigrate due to work and their children also make the journey and relocate to a different school as a result. When the child enters the classroom mid-year, teachers do not amend their entire syllabus to suit the movement of this one child. The day the child attends school, he or she will be forced to 'continue' the current class and to 'catch up' later. When the child takes notes, his or

her book will not be precisely the same as those who commenced their work earlier in the year, but this change in the format *does not negate the validity of the information taken down by the late joiner or the information already written by those previously.* If someone investigates the books of the child and juxtaposes it with the books of other children in that same year, the 'differing' views from the physical textbooks may appear to be 'contradictory', but once analyzed according to the context, it will be easily deduced that the works are not contradictory and are very similar, albeit differing in the format or chronological order due to the circumstances.

Essentially, this objection fails to recognize a simple fact of history, that whilst Abdullāh ibn Mas'ūd ﷺ may have had a personal copy, the existence of his personal copy of the Qur'ān is in no way a negation of the canonized Qur'ān during the reigns of the first and third Caliphs respectively. Furthermore, the chapters that are supposedly 'missing' from his personal copy were in all probability not recorded due to their nature of being amongst the chapters that are to be recited daily in the form of litany and as a corollary, thousands of companions knew these three chapters (Al- Fātihah, Al-Falaq, and An-Nās) by memory. Hence, he did not consider it necessary to be written due to their famed recitation daily.

Insofar as the second objection of his personal copy is concerned, or other copies of the companions that have additions which are unfound in the current Qur'ān, this is yet again another objection lacking basic logic. The Qur'ān was revealed orally and was then placed into text form by the authorization of the Prophet Muhammad ﷺ to his scribes and therefrom

to others. Additions and subtractions in the companions' personal copies are not to be conflated as 'different' copies of the Qur'ān. It is a renowned fact that when a teacher discusses matters of relevance, many students develop the technique of 'penciling' -into the original notes- their own remarks, explanations, etc. for elucidation on the matter based on either their understanding or drawing a correlation between a point in the notes and some other inter-related matter. Is it logical to deduce that the personal notes made by the student is, therefore, a contradiction to the 'original' work? No! that would be absurd. Similarly, the diacritical marks made in the companions' personal copies are in no way a contradiction to the mass transmitted Qur'ān in any way whatsoever.

However, to put this objection to rest, the following points are more than sufficient to the objective and erudite reader;

Firstly, the objection of the existence of either a copy or reports traced back to Abdullāh ibn Mas'ūd ﷺ supposedly rejecting chapters 1, 113, and 114 are *solitary reports* whilst the Qur'ān is mass transmitted in every generation.[161] Insofar as strength of evidence is concerned, we have already established on numerous occasions the weakness of a solitary report when confronted by a mutawātir report.

Regarding his position on Sūrah Al-Fātihah, we respond by saying that Ibn Mas'ūd ﷺ did accept it as part of the Qur'ān. His opinion is recorded from another verse dealing with one of its names that is indicative of its virtue,

---

[161] *This point was clarified in Chapter One as a mark of the revisionist methodology.*

عن ابن مسعود في قوله: {ولقد آتيناك سبعا من المثاني} قال: فاتحة الكتاب

"It is narrated from Ibn Mas'ūd ﷺ regarding the word of Allāh, 'We have given you the seven oft-repeated verses;' he said, "(It is) Fātihah Al-Kitāb."[162]

From the above statement, the objection is refuted by Abdullāh Ibn Mas'ūd ﷺ and he is absolved from the accusation as he clearly accepts chapter one.

Secondly, regarding chapters 113 and 114, his recorded statement in acknowledgement the two chapters states,

عن ابن مسعود قال: استكثروا من السورتين يبلغكم الله بهما في الآخرة المعوذتين...

Narrated by Ibn Mas'ūd ﷺ "Regularly recite two sūrahs, and via this recitation, Allāh will make you reach higher ranks in the Hereafter. i.e. Al-Mu'awwazhatayn (Chapters 113 and 114)..."[163]

The above is further corroboratory evidence to annihilate the arguments of the apologists and revisionists alike.

Thirdly, it is no surprise that authorities in the field of hadīth sciences have criticized the supposed objection attributed to Ibn Mas'ūd ﷺ and have substantiated the position of chapters 1, 113, and 114 by affirming the scholarly consensus. One such giant is the erudite Imām

---

[162] *Tafsīr At-Tabrī, Sūrah Al-Hijr, 15:87*

[163] *Kanzul Ummāl fi Sunanil Aqwāl wal Af'āl, by Alī bin Husāmuddīn Al-Muttaqī Al-Hindī, Narration no. 2743*

Jalāluddīn As-Suyūtī ﷺ who refers to another erudite hadīth master Imām An-Nawāwī ﷺ,

أجمع المسلمون على أن المعوذتين والفاتحة من القرآن وأن من جحد منها شيئا كفر وما نقل عن ابن مسعود باطل ليس بصحيح.

"The Muslims have reached ijmā (consensus) that Al-Mu'awwazhatayn (Chapters 112 and 113) and Al-Fātihah are part of the Qur'ān, and whoever denies this becomes a disbeliever. And whatever is quoted from Ibn Mas'ūd in this regard is false and inauthentic."[164]

Once more, the ridiculous claims from the revisionists have no ground to stand upon as Islāmic scholarship has refuted them centuries before, yet they persist with these supposed 'new' findings?

Fourthly, and finally, the knockout blow for this constantly raised revisionist objection is; that even if we are to accept hypothetically that Abdullāh ibn Mas'ūd ﷺ did not accept the aforesaid chapters from his personal understanding as being part of the divine revelation initially, the authentic and mass transmitted chains that cite the qirā'āt of the Uthmānī text during the reign of the third Caliph have at least four chains that reach the Prophet Muhammad ﷺ via him, and *each of those chains include Sūrah Al-Fātihah, Sūrah Al-Falaq, and Sūrah An-Nās*. Meaning that if any revisionist goes to any part of the world today and picks up a Qur'ān, it will be an Uthmānī Mus'haf, and since the Uthmānī Mus'haf has

---

164 *Al-Itqān fi Ulūm Al-Qur'ān, by Imām Jalāluddīn Abdur Rahmān As-Suyūtī ﷺ, Section on Recognizing the Mutawātir, Mash'hūr, Āhād and Shawāzh.*

incorporated the mutawātir recitations, which is *inclusive* of Ibn Mas'ūd's ﷺ transmission of the Qur'ān, the revisionist will find in all of those Qur'āns in the world the inclusion of chapters 1, 113 and 114. Even if there was a mus'haf of Ibn Mas'ūd ﷺ, or isolated reports of him rejecting the aforesaid chapters, the mass transmitted reports confirming his acceptance of those chapters as narrated by his students through mutawātir reports stands to diametrically oppose the objection and may be regarded as the most widely accepted retraction. This is because, if, and that is a big if, he did initially reject those chapters then his narrations including very chapters in mass transmission prove that he later accepted them, giving it an epistemic advantage.

Essentially, the objection is an illogical one that pits an ant against an antelope but pretends that the ant has a size advantage, and that, my dear readers is the basis of why this argument should not be entertained. It further proves the cunning methodology of revisionists who relinquish their own rationale in pursuit of their revisionist agenda to amend established history.

Objection – The Qur'ān is Devoid of a Systematic Structure of Chapters

According to the revisionists and detractors, the lack of a proper structure and arrangement of the chapters of the Qur'ān is indicative of 'possible' tampering with its corpus. This causes them to lead inquisitions into its historicity deducing some bogus theories, many of which have been refuted in this work.

When one begins to hear objections of this caliber, know that the detractors are desperate! However, seeing as though many may genuinely ask such appallingly appetite-less questions, a response is necessary to fulminate such fallacious philosophies. The beauty of the Qur'ān is that God Almighty did not leave even the minutest of details out. It even named itself, whereas the name 'Bible' etymologically originates from Byblos referring to holy paper, and therefore a cover-to-cover reading of the Bible reveals that the word 'Bible' is not in the Bible. However, the word "Qur'ān" is mentioned numerous times in the Qur'ān.

Likewise, the fact that human beings cannot perceive a common structure within the Qur'ān, is not reason enough to commence a witch-hunt to prove that it must, therefore, have been tampered with? This is a fallacy.

Premise One - If there is no systematic structure to the Qur'ān, then it is tampered with.

Premise Two – There is no systematic structure to the Qur'ān.

Conclusion – Therefore it is tampered with.

Contrarily, the Islāmic view is that man's inability to locate a logical reason for the Qur'ān's style and structure should cause humankind to deduce that the reason for such could be because the structure is not designed by man, but by God's wisdom? The opposite side of that argument which is conveniently ignored by detractors has been 'logically' refuted centuries ago,

"Ibn Hazm, the versatile Islamic scholar of the fifth century of the Hijrī era mentions,

"He who says that the arrangement of the verses and the chapters (of the Qur'ān) are not Divine through His Prophet, such a person is ignorant and a fabricator. Had the people arranged (the verses and the chapters) themselves, they could not have avoided one of the (following) three methods (of arrangement):

1) Either according to the order of revelation;

2) Or, they would have given priority to the longer chapters, placing the shorter ones after them:

3) Or, vice versa (i.e., from shorter to longer chapters).

But because that is not the case, it (the present arrangement) is certainly through the Prophet's ﷺ own instruction which could not have clashed with the Divine Order. (In fact) no alternative remains except this."[165]

The erudite scholar has clarified that the people of the past were left with only three options to structure the Qur'ān, and seeing as though none of those options are found, it can only mean that its style and structure were not by the command of man but by divine injunction.

An opposing syllogism to the previous one is as follows,

Premise One – If the Qur'ān's style and structure are from God, then it will not conform with human possibilities of arrangement.

---

[165] *'The History & Compilation of the Qur'ān – An Exposition on the Authenticity & Inimitability of the Qur'ān' with reference to Kitāb Al-Fasl by Ibn Hazm, The Qur'ānic Foundations & Structure of Muslim Society Vol.1 by Dr. Faz-lur-Rahman Ansari*

Premise Two – The Qur'ān does not conform with human possibilities of arrangement.

Conclusion – Therefore, the Qur'ān is from God.[166]

The current sequential order of the chapters of the Qur'ān reveals that its first chapter (Al-Fātihah) is relatively short whilst chapter two (Al-Baqarah) is the longest in the Qur'ān. The proceeding chapter (Āl-Imrān) is longer than chapter one but shorter than chapter two. The verdict of history in terms of the setting of these chapters is easily deduced as per the following narration,

> *Huzhaifah ﷺ informs us that he saw the Prophet ﷺ reciting (in sequence) during the prayer at night the chapters Al-Baqarah, Āl-Imrān, An-Nisā, Al-Mā'idah, and Al-An'ām."*[167]

If one opens the Qur'ān today, the very same sequence of sūrahs (chapters) is located as per the narration. This stands to prove that there is no evidence tampering whatsoever, and even 1400 years later, the Qur'ān remains in the prestigious position it was all those years ago! Can the same be said for the other major religious books accepted by Christian revisionists? Can they provide chains of narrations expounding these matters in the way that Islāmic history can? If so, we are yet to peruse such information.

---

[166] *The fallacy of the 'if and then' method can always be refuted, but in this case, we have proven that human beings were not left with much option if they were the ones arranging the style and structure from their whims.*

[167] *Sunan Abū Dāūd, Book on Prayer, Hadīth 874.*

The objections raised by apologists, atheists, revisionists, and Islāmophobes in general, seem to consistently be either a form of ignorant finger-pointing or arrogant fire-starting. Whatever the case, there always seems to be a lack of insight on Islāmic affairs, and their presentation of one-sided, weak, or isolated texts as 'evidence' seems to be their bread and butter. Nonetheless, we have exhibited to the reader at each of their objections, that if taken on face value, it can lead to serious implications, but if contemplated and studied exhaustively, their premises are bound to be pulverized.

The Qur'ān question is not really a question about the Qur'ān, but it is a question of the motive behind the question that is initially veiled until the scholars unveil the agenda of the detractors, resulting in the annihilation of their unacademic arguments. Only then, does it become clear that the questions raised in opposition to the Qur'ān's veracity or historicity are nothing more than subjective arguments raised to create chaos amidst the uneducated and to funnel the blind sheep towards the agenda that suits the revisionist rhetoric. For such evil agendas, the Qur'ān warns that its revelation stands to obliterate falsehood wheresoever it lurks, for truth always trumps falsehood (17:81).

Chapter Seven - The Satanic Verses Refuted

If the 'Satanic Verses' were intended to represent the height of the trickery of the devil in his bid to veer humankind off the path of truth, then his only successful victims are the ones who have fallen prey to his devious plot of perpetuating lies and mischief against the Prophet Muhammad ﷺ by their propaganda which has proven to be devoid of any historical or theological basis whatsoever.

لا يَأتِيهِ الباطِلُ مِن بَينِ يَدَيهِ وَلا مِن خَلفِهِۖ تَنزيلٌ مِن حَكيمٍ حَميدٍ

"falsehood cannot approach it, at present or in future, a [revelation gradually] sent down from One all-wise, all-laudable."

(Sūrah Az-Zumar, 41:42)

The addition of a refutation to the Satanic Verses is not due to a lack of extant refutations to this satanic satire against Islām. Rather, the mass inclination to the world of social media has seen every Tom Dick and Harry qualify overnight from general apologist to Ph.D. in polemics regarding all matters 'Islām'. Christian apologists and revisionists, in general, are seen repetitively posting the objection of the Satanic Verses as a means to vilify the Qur'ān and to question its authority as a book of Divine origin. Robert Spencer has also jumped on this bandwagon in his works, about Satanic Verses that were whispered to a man that did not exist it seems. Thus, the necessity to respond to this ridiculous rhetoric at this juncture is vital, because it aims to silence the objectors on one hand, and educate the uninformed on the other hand.

The Satanic Verses refer to the conclusion derived from the interpretation and/or understanding of a narrative located in the books of sīrah. The term 'Satanic Verses' -a negative connotation aimed at the religion of Islām- was first coined by Sir William Muir in his book, The Life of Mahomet in 1858 and was based on his misplaced views traced from Islāmic sources.

These narrations were not viewed initially as demeaning to Islām but gained prominence with the publication of the controversy-laden book of the same title by the infamous Salman Rushdie.

Hence it is imperative to understand that Salman Rushdie claimed to have been 'inspired' to author this book after a study of an event from the life of the Prophet Muhammad ﷺ. By this disclaimer, the sly Salman

cunningly instilled in the minds of the non-Muslim readership as well as those Muslims who may not have been educated on Islāmic principles - thus susceptible to doubt- that the Prophet Muhammad ﷺ 'may' have been exposed to devilish whispers. Therefore, the hypothesis espouses that the entire Qur'ān is, therefore, open to scrutiny and doubt. The cunning argument that Salman and his cronies were constructing is as follows,

Premise One – Anything that is from Satan is not from God.

Premise Two – Some verses in the Qur'ān are from Satan.

Conclusion – Therefore, the Qur'ān is not from God.

This is precisely the argument that seems to surface in every inter-religious dialogue arising from Christian apologists and revisionists today. Majority of the time, deceptive arguments in this mold are tabled to younger Muslims to create doubt, and in many cases, unless the youngster can locate a capable scholar that can respond to the matter comprehensively, an imprint of incessantly gnawing doubt begins etching deep within the person. This is the objective of advocating such rhetoric anyway.

Salman Rushdie's 'disclaimer' alluded that the movement against him from the global Muslim populace was 'uncalled' for as he was merely taking his 'inspiration' from data located in renowned Islāmic sources and that he should not have to bear the brunt for a narrative located within the framework of Islāmic tradition.

Again, sly indeed, because his objective was being met every time he was questioned, and that objective was that the narrations that he took his inspiration from are located in renowned 'Islāmic sources', and so, they should be critiqued, not him!

The Satanic Objective of Salman Rushdie's 'The Satanic Verses'

The allusion is that the Prophet Muhammad ﷺ was coaxed by Satan, whose dark suggestions caused him to become momentarily confused, thus fusing the devilish words with some of the divine revelations.

The colossal implications of such a notion causes the entire corpus of the Qur'ān to be 'questionable' because the entire Qur'ān is, according to the Islāmic tradition, the *Word of God* as transmitted to the Prophet Muhammad ﷺ by the angel Gabriel (Jibrīl ﷺ). This, I believe, was the ultimate objective of Salman Rushdie as his immensely controversial book opened an avenue of overt critique against a fundamental principle of the Islāmic tradition. The fact that many apologists and revisionists *still utilize this argument as a refutation against any credence from the Qur'ān* is proof that Salman Rushdie did accomplish what he probably set out to do.

Thus, before any attempt at refuting this satanic stance from a historical standpoint, we must assert that the 'reaction' of the Muslim world was not 'uncalled' for, as the author would have you believe, but was 'justified' to an extent because the author *deliberately* vilified honorable personalities from Islāmic history, and the narrative of the

Satanic Verses has nothing whatsoever to do with the noble persons that were demonized by him.

The opening 'dedication' in Salman Rushdie's notorious book is more than sufficient evidence of his fascination with the devil,

"Satan, being thus confined to a vagabond, wandering, unsettled condition, is without any certain abode; for though he has, in consequence of his ***angelic nature****, a kind of empire in the liquid waste or air, yet this is certainly part of his punishment, that he is . . . without any fixed place, or space, allowed him to rest the sole of his foot upon."*
(Daniel Defoe, The History of the Devil)

Speaking from the side of Islām, prior to his expulsion from the heavenly realms, Satan was known as Iblīs and to this day regarded by 'Muslims' as a Jinn[168] -according to the Islāmic tradition. He was in attendance amidst the angels (2:30-33) when Prophet Ādam ﷺ was presented to them but was *not an angel himself.* God commanded the angels to bow, and Iblīs being in their company was also to bow but did not honor God's command as the angels did. He rebelled and was therefore ejected and known henceforth as the rejected one (7:12-18). Therefore, according to the Qur'ān, he was not an angel (2:30-33) and

---

168 *The Jinn are a type of creation which preceded man,*

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ

وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ

"Indeed, We created man from sounding clay made out of (black) mud. And created the jinn ***before him****, from smokeless fire"* (Sūrah Al-Hijr, 15:26-27)

the view of his supposed 'angelic nature' is in contradistinction to the Qur'ān, as angels do not disobey God (16:50).

It is clear that Salman Rushdie was unaware of a basic position held within the Islāmc tradition, yet he was willing to create his narrative based on a complex matter of absolute controversy for his book. Thus, the ill-informed readers who internalized the information from his misguided work under the perception that the author was a 'Muslim', were baited by a master manipulator.

Nonetheless, the matter of controversy surrounding his book, further propounded by his depiction of certain renowned figures of Islāmic history is evidenced as per the review of critics such as McRoy.

Controversy - *According to McRoy, other controversial elements included the use of the name Mahound, said to be a derogatory term for Muhammad used by the English during the Crusades; the use of the term Jahilia, denoting the 'period of ignorance' before Islam, for the holy city of Mecca; the use of the name of the Angel Gibreel (Gabriel) for a film star, of the name of Saladin, the great Muslim hero of the Crusades, for a devil, and the name of Ayesha the wife of Muhammad for a fanatical Indian girl who leads her village on a fatal pilgrimage. Moreover, the brothel of the city of Jahilia was staffed by prostitutes with the same names as Muhammad's wives, who are viewed by Muslims as 'the Mothers of all Believers'*[169]

---

[169] *Anthony McRoy (1 July 2007). "Why Muslims feel angry about the Rushdie knighthood". Religious Intelligence. Archived from the original on 15 February 2009.*

It will be evident even for a child, that the names of the characters coupled with the description of a very Muslim era are a direct reference to the religion of Islām and its historically renowned personalities.

Our rebuttal is not aimed at Salman Rushdie's bogus book but at the 'source' of his so-called 'inspiration' which will, in the end, nullify his views by default. Henceforth, the citation of the words 'Satanic Verses' should not be linked to the book of the same title, but the actual matter in terms of Islāmic history.

Implications of the Satanic Verses

Firstly, if the devil did infuse his views with the Qur'ānic message causing the Prophet ﷺ to utter statements in support of polytheism, then the objections which can be raised thereafter against every single verse of the Qur'ān would be, "How do we know that the aforesaid incident of the Satanic Verses was not merely an isolated one?", or "Can we then guarantee that there are no such other verses as a result of the dark suggestions of the devil?" even "How then can we trust the Qur'ān to be the word of God?" Of course, this is precisely what the evil minions of the devil want people to think.

Secondly, "If the Prophet ﷺ could be affected to utter heretical statements, then how can we accept any of the statements of his companions thereafter to be true? Essentially, if the Prophet ﷺ was 'influenced' by Satan, then the possibility exists that they too could have been 'affected' likewise?

Thirdly, "It is remotely possible for the devil to interfere with revelation...?"

The abovementioned implications are serious and would cause the very foundations of Islām to be viciously rocked and therefore, call into question every aspect of the faith! This is the 'Satanic Agenda' behind the ignorant propagation of such a fallacious notion. Hence, the matter at hand must be clarified in order to acquit the Prophet ﷺ and the Qur'ān from the allegation of the possible falsehoods.

Basis of the Satanic Verses from Polemicists

Those who propagate the satanic verses as 'evidence' in support of their misinformed views, argue; that the Qur'ān was 'infiltrated' by Satan, and the information is located within the Sīrah (prophetic tradition). Hence, Muslims 'must' accept these harsh 'facts'. Their reasoning is as follows;

P1 – Everything that is in the Sīrah collection is true for Muslims.

P2 – The narrative of Satanic Verses is in the Sīrah collection.

Conclusion – Therefore, the narrative of Satanic Verses is true for Muslims.

The above deduction is defective due to the first premise being untrue.

The apologists who peruse the Qur'ān and prophetic tradition with a view to object upon its veracity are often uneducated in the prerequisite sciences of the Qur'ān and Islām in general. This is clear from their erroneous understanding that if something is located within the sīrah traditions about the Prophet Muhammad ﷺ, it is therefore compulsory to believe in it. This could not be any further from the truth. Muslims accept information about the Prophet Muhammad ﷺ as long as it has been transmitted authentically having met the criteria of authentication as per the rulings of the specialists in hadīth sciences, and even then, there should be no contradiction with the narrative and the Qur'ān unless there is a form of congruity between the two. Thus, we must first assess the basis of the objection followed by an analysis of its authenticity.

The basis of the objections from apologists who promote the fallacious notion of Satanic Verses can be procured from almost any website managed by those who wish to cast aspersions over the religion of Islām based on their misinformed understanding. The basis of evidence from the internet for the objection may be summarized are as follows,

"When Muhammad first began preaching in Mecca he desired that the people would accept him as a prophet and the religion he was teaching. They were not receptive to him and made life difficult for him and his followers, and many of his followers fled to Christian Abyssinia for protection. This was until Muhammad recited Surah 53 (Sūrah An-Najm) with the following verses,

"Have you thought of Al-Lat and Al-Uzza and Manat, the third ... these are the exalted Gharaniq (a high flying bird) whose intercession is approved."

(Sīrah Ibn Is'hāq, pp. 165-166)

Al-Lāt, Al-Uzzah and Manāt were some of the idols worshiped in Mecca. Previously Muhammad had spoken against them in his monotheist preaching but with these verses, he recited that their "intercession is approved".

"When (the) Quraysh heard (these verses), they were delighted and greatly pleased at the way in which he spoke of their gods, and (thereafter) they listened to him. Then the people dispersed and the Quraysh went out, delighted at what had been said about their gods, saying, "Muhammad has spoken of our gods in splendid fashion". (Ibn Ishaq)

The Apostle of Allah, may Allah bless him, repeated them (the verses), and he went on reciting the whole of Sūrah (53) and then fell in prostration, and the people (the Quraysh) fell in prostration with him". (Tabqāt Ibn Sa'd)

They further object that Imām Al-Bukhārī too confirms that after Muhammad recited Sūrah 53, the Quraysh accepted Muhammad and prayed with him,

Narrated by Ibn Abbās: The Prophet ﷺ prostrated while reciting An-Najm (Sūrah 53) and with him prostrated the Muslims, the pagans (the Quraysh), the jinns, and all human beings.
(Al-Bukhārī)

They object further that, other narrations located in the Musnad of Al-Bazzār and Tafsīr Al-Mardawiyah explain that Satan added these words to the revelation "... these are the exalted Gharānīq (a high flying bird) whose intercession is approved" to the Prophet's ﷺ recitation.

The objectors and apologists utilize the above-mentioned citations as 'proof' and reinforce their false assumptions with one final 'evidence' to corroborate the validity of the Satanic Verses by another verse of the Qur'ān that was brought to the Prophet by Arch-Angel Gabriel ﷺ,

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

"Never did We send a Messenger or Prophet before you but, when he did recite the revelation, Satan threw (some falsehood) in it.[170]

At this point, the dim-witted polemicists are usually rubbing their hands together pompously as they perceive their 'evidence' to be vociferously clear in their favour, and we shall obligingly put their supposed evidence to the test.

Refutation of the Satanic Verses

We have thus far collated the arguments from those who purport that Satan tricked the Prophet Muhammad ﷺ by infusing his satanic views into the Qur'ān. In this section, we present the rebuttal in light of the Qur'ān, the scholars of exegesis, the scholars of hadīth analytics as well as rationale to prove beyond all doubt that the only ones who have been influenced by Satan on this matter are those who are oblivious of the principles of Islāmic sciences, and have therefore been misled by their inadequate and ignorant approach towards Islām. This ignorance has led them to arrogantly promote a matter which they have no understanding

---

[170] *Sūrah Al-Hajj*, 22:52

of and this hypocrisy can analogously be understood with the likes of an illiterate person selling newspapers proclaiming it to be true reporting.

The reader must note at this point that the entire premise of the argument is predicated upon its origin from the Sīrah tradition *and not from the Qur'ān.* The only Qur'ānic verse which is utilized in their argument has been cited above and is presented to corroborate the information in the sīrah merely to solidify their theory that Satan does possess the power to penetrate the prophetic message. Therefore, we present two basic examples from the Qur'ān as evidence of the eminent falsehood of their argument.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا

"As for My servants, no authority shalt thou (Satan) have over them:" Enough is thy Lord for a Disposer of affairs."[171]

The above verse of the Qur'ān clearly states that Satan has no power or authority over the pious servants of God Almighty as they are protected from Satan's deceitfully dark suggestions.

The argument arising against their premise from the above verse is;

P1: Anyone who is a true servant of God cannot be overpowered by Satan.

P2: Prophet Muhammad is superior to normal servants of God.

---

171 *Sūrah Al-Isrā, 17:65*

Conclusion: Therefore, Prophet Muhammad cannot be overpowered by Satan.

The verse speaks of *Satan's inability to overpower God's servants.* The Prophets ﷺ of God are not mere servants! They are chosen by God to fulfill His mission and are therefore recipients of far greater protection than the normal servants of God. This concept in Islāmic theology is known as 'ismah' (infallibility).

The narrative from the Sīrah which raises the entire issue of the concept of Satan whispering to the Prophet Muhammad ﷺ is diametrically opposed to the above verse of the Qur'ān. This would alert any unbiased and erudite researcher of the grave contradiction in their argument, thus causing the researcher to objectively question its validity. Alas, the enemies of Islām, in their zeal to vilify the religion, forgot to assess the most basic of criteria for the validity of information before deducing such ill-conceived notions. Nonetheless, the responsibility falls upon our shoulders to set straight this crookedness they have smeared upon the Qur'ān.

Clear Conspiracy

Those who forged such a fallacious fabrication were undoubtedly conspiring to create doubts about Islām, and their conspiratorial ways are easily detectable when we ponder upon one aspect alone. The supposed narration of the satanic verses states that when the Prophet Muhammad ﷺ recited verses from Sūrah An-Najm of the Qur'ān, that Satan infused his own words regarding three idols of the Pagan Meccans, causing the

Prophet Muhammad ﷺ to venerate them, subsequently prostrating to them, and with him, the Muslims, as well as the Pagan unbelievers also prostrated -noticing his veneration for their chief idols.

If this is true, then the logical consequences of such a narration must also be subject to scrutiny.

Firstly, if this was indeed a verse of the Qur'ān which was recited publicly, where is that verse in the Qur'ān today? This is the most vital question. A thorough search of every existing copy of the Qur'ān today coupled with the recitations from the memory of every single Hāfizh[172] reveals that *no such verse exists*. When realizing their error, the polemicists then swiftly rush to other sources located in the hadīth to corroborate their point, or to *assume that the verse must have been deleted*. This is the result when a deceitful objector is boxed into a corner. Instead of acknowledging their erroneous notions, they will create another false assumption, a red-herring to keep alive their mischievous notions.

Secondly, if there were any Muslims in that supposed gathering witnessing words of a polytheistic nature being uttered by a monotheistic messenger, why is there not a single inquisition in the entire Meccan period regarding this matter from the Muslims? If you were asked by a man claiming to be a messenger of God to disassociate from all polytheistic activity, and to consequently suffer immense verbal,

---

[172] *One who is the guardian of the Qur'ān via committing it to memory for safekeeping as per its oral transmission that has been passed down generationally from the Prophetic era. This preservation is a fulfilment of the Qur'ān promise to preserve this final revelation (15:9).*

psychological, and physical torture for that change in belief, and then suddenly, without any explanation, after enduring such intense oppression, the very same man adopts your former position and engages in polytheism, would this not anger you? Or at least confuse you? Of course, it would, and naturally, you would demand an explanation. Unfortunately for the apologists, no such mass inquisition exists, not even on a micro-scale query! This causes their radical claim to wander into obvious obscurity.

Thirdly, it must be further asked, as to why was there no inquisition from the hierarchy of the Pagan Meccans to understand the nature of the statement before readily 'joining in prostration' with the man who they believed was a poet (69:41), a soothsayer (69:42) and even insane (68:51)? Respectfully, one would have to indeed question the intellect of such people who call upon others with claims of 'insanity' and who then adhere to the teachings of the same man 'without inquisition'? Imagine the mayor of a city warning the commuters that there is a man who jogs on the street, and this man is insane and that everyone should abstain from following his path because his insanity could overwhelm him at any given moment, as he could become dangerous, and that he could lead those who follow him on this jog to their doom. Now imagine that the entire community is aware of this madman, and suddenly, after some weeks, the mayor begins jogging with the same madman? Would this kind of behaviour be acceptable to the community? No, not by rational standards anyway!

Fourthly, as stated earlier, there are prerequisite sciences one must know in order to gain a comprehensive understanding of the Qur'ān. One such subject is known as Naskh (Divinely ordained abrogation) in the pursuit of understanding the Qur'ān. If the Prophet ﷺ did hypothetically err and was momentarily confused by the evil whispers of Satan, then the logical process to 'correct' that mistake would have been for an abrogation of that claim by another revelation. Our question to these illogical folk in this regard is, "Where is that abrogation coupled with the socio-historic background from the hadīth / Sīrah tradition to support it?" There exists no such abrogation, nor any narrative to back up that abrogation because such an incident never occurred as we shall exhibit –God Willing- in the coming sections.

The basis of this forgery will be divulged as the chapter develops and it will become clear to the reader that the entire notion is nothing but propaganda to demonize the Prophet Muhammad ﷺ by rallying the reader towards a ridiculous rhetoric that resultantly questions the basis of the religion. How else does one attempt to quell the growth of a religion rising at such a rapid pace? The Satanic Verses aims to be that catalyst but has utterly failed due to; the strength of faith in general, and the comprehensive response from Islāmic scholarship in particular. How ignorant are those folk who regurgitate refuted claims as 'evidence' repetitively, or perhaps, how cunning are they?

The Protected Qur'ān

The proponents in favour of the Satanic Verses claim that the Prophet Muhammad ﷺ was deceived by Satan, who infused his teachings into the Qur'ānic revelation through trickery, thus, causing an inquisition and doubt into the validity of the Qur'ānic corpus.

Once more, we remind the reader that the narrative of the satanic verses is believed to be sourced from the Sīrah tradition and is not located in the Qur'ān, which is the primary source of Islāmic law. God Almighty has promised to protect His revelation as the following verse states,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)".[173]

Thus, according to the Qur'ān, God Almighty has taken it upon Himself to protect the Final Revelation. The manifestation of this promise is easily discernible when we realize that the Qur'ān remains today as it was some 1400 years ago, and unlike the other religions which claim unadulterated authenticity of its books on one hand, yet have made alterations to the text on the other hand, Muslims are still reciting a 1400-year-old text today.

At this very moment, there are hundreds and thousands of people alive as young as five years old who have committed the entire Qur'ān to

---

[173] *Sūrah Al-Hijr, 15:9*

memory, and based on the above verse, they are known as Hāfizh Al-Qur'ān[174]. Each year, during the nights of the sacred month of Ramadhān, the entire Qur'ān is recited -by memory- in every mosque across the globe by these guardians and protectors of its authenticity.

What sets the Qur'ān apart from other religious books is its transmission by Mutawātir (multiple attestations or mass transmission) in both oral and written forms. By this, we mean that in every generation from the Prophetic era, people have been reciting the same Qur'ān and have been transmitting it via oral transmission to the generations that follow in such mass numbers that it is inconceivable that so many people colluded upon a lie. If there existed such a device that could wind back time, then the recitation of the Qur'ān in the month of Ramadhān known as Salātut Tarāwīh[175] would be found as an unbroken practice with chains of transmission that have reached such levels of authenticity, that rejecting its validity would be absurd.

---

[174] *Plural of Hāfizh is Huffāzh. These honorable Muslims ensure the protection of the Qur'ān by committing it to memory in the Arabic language.*

[175] *Salātut Tarāwīh refers to the night prayer in Ramadhān consisting of 20 units (Rak'āt) in which the Imām (leader) recites the entire Qur'ān by memory to the community. During his recitation, community members who have also committed the Qur'ān to memory are obliged to correct the recitation in the case of any errors in both sequence and pronunciation arising from the Imām's recitation. Some Salafī / Wahhābī groups aim to amend the number of units from 20 to 8 but its recitation as 20 has been mass transmitted (Mutawātīr) in action.*

1400 years later, anyone who attempts to alter the Qur'ān in its Arabic form will find *a mountainous task ahead of them*[176], and by extension in convincing people of any textual change, as even the slightest change of pronunciation is indeed an impossible task, and will merit swift correction from the Huffāzh. This pronunciation known as Tajwīd (elocution) is another means of preservation ensuring that even the elocutions of its letters are done so accordingly.

Be it from the outback of Australia to as far north as Greenland, ask any Muslim within the cardinal directions to recite a particular chapter, and you will find the exact Qur'ān in the Arabic language recited with relative ease regardless of whether the person understands Arabic or not. That, my dear readers, is the power of the promise of the God of Islām in your midst, yet the intellectually and spiritually blind cannot perceive!

To date, I am not aware of anyone from either Judaism or Christianity that has memorized the Torah and Bible in its original language, yet right now, at this moment, there are hundreds and thousands of Huffāzh and hundreds of thousands more memorizing it now, and millions from the past.

Hence, to indict such a notion merely from an isolated external tradition stating that the Qur'ān has been tampered with, that too, by the

---

[176] *Hadīth rejectors or Qurānists are infamously known for revising the Qur'ānic Arabic to facilitate their newly found ideology. God-Willing, I will pen a comprehensive refutation of hadīth rejection to be published in 2022/23.*

dark suggestions of the devil, is indeed a callous contradiction upon not only the Qur'ān but those who spent years memorizing it. To lay an accusation of this nature against the Qur'ān from a source that is unreliable, inauthentic, and downright fabricated is sufficient evidence of these ridiculous revisionists who propound such notions based on either a form of compounded ignorance or deceitful intentions.

Objection – The Qur'ān Admits to Satan's Infiltration

After perusing many websites and articles promoting Islāmophobic content, whenever the subject of the Satanic Verses is discussed, the detractors insinuate that the Qur'ān has admitted to Satan's ability to interfere with revelation. Thus, according to this objection, the Qur'ān has raised doubt regarding the veracity of its message. The syllogistic argument for this notion is such;

P1– The Qur'ān admits that Satan can interfere with revelation.

P2 – The Qur'ān is also a form of revelation.

Conclusion – Therefore, Satan can interfere with the Qur'ān.

All of these mockingbirds of the concrete jungle utilize the following verse as a starting point to initiate their conversation that later develops into a demonstration of the 'Satanic Verses'. The verse which they cite for this claim is as follows from the 22nd chapter of the Qur'ān,

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"And all the Noble Messengers or Prophets whom We sent before you – it occurred with all of them – that whenever they recited (the message) Satan included a bit (from his own speech) in their recitation to the people"[177]

These kinds of objections are an annoyance to people of knowledge because it stands to prove the conspiratorial ways of the apologists and revisionists alike, who, in their desperation to vilify Islām quote the Qur'ān completely out of context, -intentionally. This is why, in my initial book, *"The History & Compilation of the Qur'ān – An Exposition on the Authenticity and Inimitability of the Qur'ān"*, I clarified the need to adopt a sound methodology when approaching the Qur'ān. One cannot study a verse; or series of verses in isolation until one has adopted a *system of meaning*[178] which binds together all of the verses of that particular subject, thus forming a systematic completion of analyses. Only then can we attempt to understand the great wisdom of that particular subject matter.

If cited in isolation, the above verse remains incomplete alluding that the Qur'ān admits a weakness to Satan's infiltration, -as wrongfully deduced by detractors. However, the part of the verse -which is cunningly

---

[177] *Sūrah Al-Hajj* 22:52

[178] *The System of Meaning as alluded to by Allāmah Professor Fazl-ur-Rahmān Ansārī ﷺ is in reference to, but not limited to) the orthodox methodology of Tafsīrul Qur'ān bil Qur'ān (exegesis of the Qur'ān via the Qur'ān) and is a foremost method employed to unravel the broader meanings of a subject located within the Qur'ānic corpus. Once this is complete, then the student must reference the hadith corpus, the statements of the exegetes as well as the rulings of the jurists before deducing a particular matter. It is a starting point for Qur'ānic research in order to gauge context.*

and consistently ignored by apologists- adds a different dimension to the subject matter altogether. The 'complete' verse is as follows,

> *"And all the Noble Messengers or Prophets whom We sent before you – it occurred with all of them – that whenever they recited (the message) Satan included a bit (from his own speech) in their recitation to the people;* ***so Allāh obliterates what Satan includes and then Allāh fortifies His verses;*** *and Allāh is All-Knowing, Wise"*[179]

Firstly, the verse clarifies that Satan did indeed attempt these evil infiltrations *in the past*, and educated Muslims do not deny this, but it further elucidates that God Almighty obliterates these devilish attempts by Satan. The verse stands to oppose the deceitful view imposed by polemicists, by decisively explaining that the verses (of the Qur'ān) are fortified against such a devilish attempt. The part of the verse which is consistently and conveniently omitted -by those who wish to bring Islām into disrepute- is diametrically opposed to the very point they wish to perpetuate. Thus, context is the foundation upon which wrongful analysis is averted.

Secondly, the supposed narration of the Satanic Verses saga is cited as an event that took place in the Meccan period of the Sīrah relating to Sūrah An-Najm, which is renowned as a 'Meccan' chapter of the Qur'ān. The above verse is a citation from Sūrah Al-Hajj which is established as a Medīnan chapter and not a Meccan chapter. If we are to accept this preposterous position, the question that begs to be asked is, "*Why would*

---

[179] *Sūrah Al-Hajj, 22:52*

God almighty wait several years to clarify this point when it should have been clarified years earlier?" The answer is simply because the verse had absolutely nothing to do with this conspiracy of 'Satanic Verses'. Once again, the deception in the claim is evident for the *unbiased to deduce.* Thus, it is the method of the Islāmically untrained to cite partial verses of the Qur'ān or verses of the Qur'ān out of context which is presented as a 'Straw-Man Fallacy'.

Thirdly, if this independent and inauthentic view of the apologists (regarding Satanic Verses) is hypothetically agreed upon, then it will contradict another verse of the Qur'ān that acts as a beacon of understanding concerning its divine protection from; and preservation against falsehood.

لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

"falsehood cannot approach it, at present or in future, a [revelation gradually] sent down from One all-wise, all-laudable."[180]

If anything, the Qur'ān clearly presents its argument against any tampering from Satan, and those who attempt to misconstrue its verses are the sons of Satans at work.

---

[180] *Sūrah Al-Fussilat, 41:42*

The Satanic Verses in Light of the Scholars of Exegesis

For any scholar of Islām, this particular aspect of rebuttal possesses such depth of denunciation from the luminaries of Islāmic knowledge, that only the views from each of the scholars of exegesis would suffice.

Nonetheless, since this is merely a chapter of discussion in this book, I will present some views from prominent authorities in the field to ensure that the unbiased reader can at least gain access to these quotes based on the worldwide availability of their works and present them as refutations to the conniving characters who aim to demonize the message of Islām by via concocted citations.

The erudite Imām Fakhruddīn Ar-Rāzī ﷺ in his masterpiece known as 'Fakhrur Rāzī' states,

هذه الرواية باطلة موضوعة واحتجوا عليه بالقرآن والسنة والمعقول

"This narration is false, fabricated and is contradictory to the Qur'ān, Sunnah and rational faculty"[181]

The erudite scholar went on to state some vital information about the origins of this supposed Satanic Verses,

روي عن محمد بن إسحاق بن خزيمة أنه سئل عن هذه القصة فقال : هذا وضع من الزنادقة

---

181 *Tafsīr Al-Kabīr, Sūrah Al-Hajj, Verse 52, Volume 8, Published by Dar El Fikr Beirut.*

"...Ibn Is'hāq was asked about this narrative to which he replied, 'This story was forged by the Zanādiqah[182]"[183]

Thus, it is clear that the origins of such a devious dogma is sourced from heretics and not from Muslims. Furthermore, according to the great scholar, the narration is a forgery and is in contradistinction to the entire basis of the Islāmic philosophy as it stands in the negation of all beliefs which propound that God Almighty is one in all regards, free from all associates, tangible or intangible.

Point of Interest - The evil forgers of this vile fabrication conveniently chose a famous scholar from the companions (Ibn Abbās) as the narrator, as it would have added the much-needed panache to their scheming attempt to vilify Islām. What they failed to realize is that Sūrah An-Najm was revealed during the fifth year of prophethood whilst Ibn Abbās ﷺ is believed to have only been born three years before the migration to Medina[184], meaning that the chief and only narrator was not yet born when the supposed incident took place. Thus, it stands to explain why no other companion narrated such nonsensical things because it did not occur!

---

[182] *Zanādiq is pl. of Zindīq, which is a medieval Islamic term applied by Muslims to individuals who are considered to hold views or follow practices that are contrary to central Islamic dogmas.*
[183] *Tafsīr Al-Kabīr, Sūrah Al-Hajj, Verse 52, Volume 8, Published by Dar El Fikr Beirut.*
[184] *This opinion is recorded in the masterpiece chronicling the lives of the early Muslims known as 'Siyaru A'lāmin Nubalā' by Al-Hāfizh Imām Azh-Zhahabī ﷺ, Book on Young Companions, Biography of Abdullāh Ibn Abbās ﷺ*

Conversely to those ludicrous claims, various verses of the Qur'ān stand to refute the false notion of the Satanic Verses. The following are merely a few to note;

Verse One,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

"And if he had invented false sayings concerning Us, (44) We assuredly had taken him by the right hand (45) And then severed his life-artery, (46)"[185]

Had the Prophet Muhammad ﷺ amended the revelation for personal gain, then God Almighty would have dealt with him immediately by severing his life artery. As that was not the case, contrary to the unacademically lackluster attempt by David Wood who alluded so-it thus, stands to prove that no such accusation against the Messenger ﷺ should be made by people of acumen and integrity at least.

Verse Two,

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِن تِلْقَاءِ نَفْسِي ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

"...Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day."[186]

---

[185] *Sūrah Al-Hāqqah, 69:44-46. This particular verse has been cited out of context by Christian apologist David Wood. A complete rebuttal to it has been published in my previous book, "Defense Against Disaster – A Response to the Systematic Vilification of Islām and it's Prophet ﷺ in the Modern Age"*

The Qur'ān exhibits for the reader once more that the Prophet Muhammad ﷺ feared the wrath of His Lord and therefore would make no attempt to alter the revelation in the least.

Verse Three,

وَمَا يَنطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"And he does not say anything by his own desire. It is but a divine revelation, which is revealed to him."[187]

This verse is Qur'ānic confirmation that the Prophet Muhammad ﷺ conveyed his message as directed from God and spoke the revelation.

Point of Interest – The cunning methodology of the majority of apologists and revisionists is such that they cherry-pick verses out of context to establish their propaganda against Islām and present these misrepresentations as facts to unsuspecting victims. However, when they are presented with other verses disproving their false notions, they then attempt to further find some form of technicality to legitimize their position. This is indeed a dominant display of double standards, for the reason that, if apologists are willing to use one verse of the Qur'ān as 'evidence' to prove one point, why then are they unwilling to accept the 'other' verses which prove otherwise? One cannot use a specific verse to promote their subjective wayward ideologies in the 'belief' that it fits the hypothesis, and then reject the other verses which oppose that postulation merely because the argument is nullified? For such devious people, we

---

186 *Sūrah Yūnus, 10:15*
187 *Sūrah An-Najm, 53:3-4*

remind them that the Qur'ān is not to be accepted only partially as it asks such people, "*Do you believe in only part of the book and disbelieve in other parts of the book?* (2:85).

Imām Al-Qurtubī ﷺ is another accomplished scholar and exegete who refuted these mischievous notions centuries ago in his voluminous works. He states, that the narration (propagating Satanic Verses) is contradictory to the established verses of the Qur'ān, and even if there exists a sahīh (authentic) chain for it (though there are none), the narration will still be rejected. He then supplicated to God for His protection from such narratives.[188]

The views of these two authorities alone trump the subjective opinions of those Islāmophobic revisionists and polemicists who know not the principles that govern the subject of Qur'ānic exegesis, and whose 'expertise' is limited to shallow perusals of isolated verses to substantiate their false claims as truth (18:56).

Refutation from the Faculty of Hadīth

We have thus far proven that the fictitious narrative regarding verses of the Qur'ān as a corollary of supposed Satanic suggestions is as believable as the claim that life on earth began as a result of the earth

---

[188] *Al-Jāmi' Li Ahkāmil Qur'ān, known as Tafsīr Al-Qurtubī, Sūrah Hajj, 22:52*

being visited by "little green men" from some distant part of the cosmos.[189]

The final nail in the coffin for this bogus narrative comes from the science it belongs to viz. Sīrah / Hadīth tradition. The reason for dealing with this aspect last was to exhibit to the reader the numerous extrinsic problems resulting from this supposed narrative to understand its intrinsically forged nature.

By now, the objective reader would have already deduced that the idea of 'Satanic Verses' within the Islāmic tradition is both textually as well as intellectually illogical. Even so, we shall endeavour to tighten one's grip further on the subject by a final fulmination of its very existence as a supposed 'Islāmic tradition' by analysis of the incident from the field of hadīth, with particular focus on the narration commonly cited by apologists from Imām Al-Bukhārī's collection.

Objection Further Refuted

Christian polemicists the likes of the infamous David Wood, Jay Smith, and likeminded Islāmophobes tend to further object by asking, "How do we reconcile the possibility of people hearing the Prophet Muhammad ﷺ honouring the chief idols of the time because even if we omit or reject that aspect, we still have a narration in Al-Bukhārī which mentions that the people prostrated with him?"

---

[189] *The idea that life on earth began as a result of alien life is known as "panspermia".*

Response – It is no surprise to see further objections raised upon 'possibilities' by haters and bigots whose 'absolute' arguments are rendered 'obsolete' by the scholars of Islām. For all their possibilities to explore, they seldom explore the 'possibility' of their approach being incorrect. This is an all too familiar tactic which they employ, and here too, the answers are easily available for those who search the Islāmic tradition with an unbiased approach.

Regarding the hadīth in Al-Bukhārī, the narration states,

عَنِ ابْنِ عَبَّاسٍ - رضى الله عنهما - قَالَ سَجَدَ النَّبِيُّ صلى الله عليه وسلم بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالإِنْسُ

Narrated by Abdullāh Ibn Abbās ﷺ, "The Prophet ﷺ performed a prostration when he finished reciting Sūrah An-Najm, and all the Muslims and pagans and Jinns and human beings prostrated along with him.[190]

Firstly, this narration in Al-Bukhārī as cited from his collection is without a sanad (chain of narration). Whilst some may look at this as a point of critique against the great Imām, scholars, on the other hand, see it as great wisdom on his part. This is because many people don't realize that whilst his magnificent collection of hadīth came to be known by his name as "Sahīh Al-Bukhārī", this is not the name which he gave to his work. The following is an excerpt from my previous book, in which I dealt with another false claim laid against the Prophet Muhammad ﷺ

---

[190] *Al-Bukhārī, Book on Prophetic Commentary, Hadīth Number 4862*

under the section titled, "The Strategic Significance of a Chain of Transmission in Islām"

"For those who are living in a 'Disneyland' of apologetics and still require evidence for this claim, then the following ought to suffice from the pearls of wisdom of the great master of hadīth, Imām Abdullāh ibn Mubārak ﷺ who is reported to have said,

الإسناد من الدين ولولا الإسناد لقال من شاء ما شاء

"The Isnād (chains of transmission) are part of the religion. Had it not been for a chain (of transmission), then people could say whatever they wanted to, whenever they wanted to"[191]

The reason for our emphasis on this most pivotal aspect is because most people don't realize that the title of Sahīh Al-Bukhārī is actually an abbreviation of the full name which has been mentioned by some of the scholars of the past. This abbreviation was for ease of information and citation purposes etc. as the actual title for Imām Al-Bukhārī's collection was a lengthy, yet self-explanatory one which read as follows,

"Al-Jāmi Al-Sahīh Al-Musnad Al-Mukhtasar min Umūri Rasūlillāhi wa Sunanihī wa Ayyāmihī"

(The Abridged Collection of Authentic Hadīth with Connected Chains regarding Matters Pertaining to the Prophet, His practices and His Times)

---

[191] *Muqaddamah (Introduction) to Sahīh Muslim, Chapter 3 regarding the Chain of Narration as being part of the religion, Narration 30.*

Hence, the title of Al-Bukhārī's work was to highlight important information which was,

a) Authentic

b) And with a connected chain[192]

Therefore, we can safely deduce that the narration in question has no bearing on the Messenger ﷺ and his message as the *masters* of the field of this science have asserted centuries ago that a narration that bears no trace of its chain of transmission cannot be assessed for its authenticity.

Since Imām Al-Bukhārī's ﷺ works were filled with narrations that met the criteria he set forth, it seems as though he may have intentionally placed this narration with an unfound chain to exhibit the forgery of those who claim 'Satanic Verses', as their forgery would indeed lack a valid chain of transmission.

Secondly, in retrospect, the narration in Al-Bukhārī does not support the wayward view of The Satanic Verses in the least because *there is no mention of those supposed verses which indicate that the Prophet Muhammad ﷺ honoured the pagan idols.* Here, it merely mentions that the pagans prostrated, and does not stipulate any reasoning for it whatsoever. Hence even if the narration is accepted without a chain, it still does fulfill the revisionist rhetoric in this regard.

---

[192] *Defense Against Disaster – A Response to the Systematic Vilification of Islām and It's Prophet ﷺ in the Modern Age, Chapter Two – False Allegations, Pages 133-134, by Shaykh Faheem, Published by the Islāmic Lifestyle Solutions.*

Congruity between these 'possibilities' of why the pagans may have prostrated can be deduced from the research of the great scholar and exegete of Islām, Allāmah Ālūsī ﷺ.

The illuminated scholar dedicated several pages in his commentary refuting the basis of the mischievously unscholarly notion of Satanic Verses. In his conclusion notes, he has cited the view of one of the lead authorities in the faculty of Islāmic theology, Imām Abū Mansūr Al-Māturīdī[193] ﷺ who stated that the correct view is that Satan affected the hearts of the *disbelievers by way of waswasah* (evil whispers), causing *them* to hear the entire ordeal in order to object against the Muslims as this would have caused some doubt amongs those weak in faith, because such implications (arising from the Satanic Verses) is far beneath the Prophetic

---

[193] *Imām Abū Mansūr Al-Māturīdī ﷺ is hailed as one of the pioneers of an orthodox Kalām tradition (rational theology) that remains in practice today and is named after him. It remains -alongside the Ash'arī Kalām tradition- as one of the two major Sunnī orthodox schools in practice today. In general, those who align to the Hanafi school of jurisprudence identify with the Māturīdī school of creed, though this is not a credal statute. Since the Hanafi school makes up for the majority of the Sunnī schools of Islāmic jurisprudence, the Māturīdī school by extension is recognized throughout the world as an orthodox representation of Sunnī Islām. The Māturīdī school was aided by the conquests and rule of the Great Seljuq Empire and Ottoman Empires respectively, who were predominantly of the Hanafi-Maturidi school. As such, the school reached as far as Afghanistan Pakistan, Central Asia, South Asia, Russia, Balkan, China, Caucasus and Turkey as well as numerous other regions as well. Sunnī Islām acknowledges the Ash'arī, Māturīdī and the orthrodox Atharīs as being Sunnī.*

standard to accommodate such myths.[194] The view of the erudite Imām is corroborated by the following verse,

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ

"And similarly We have appointed enemies for every Prophet – devils from men and jinns – one inspires the other with fabrications to deceive; and had your Lord willed they would not do so, therefore leave them with their fabrications."[195]

Thus, the views of the scholars are forged on the premise of the above Qur'ānic verse which proves that Satan fabricates information against the prophets of God to deceive people. The next verse (6:113) further elucidates that it is the 'hearts' of the disbelievers that become infected by the dark suggestions of the devils.

Contradiction with an Authentic Narration

Insofar as the 'Satanic Verses' and Qur'ānic contradiction is concerned, we have established that it is contrary to the entire message of the Qur'ān as well as the rational faculty. However, in relation to the study of the Sīrah and hadīth analysis, it is overtly contradictory in every regard and lacks all congruity.

---

[194] *Tafsīr Rūh Al-Ma'ānī, Commentary by Allāmah Ālūsī ﷺ, Volume 17, Pages 264-275, Published by Dar el Fikr, Beirut.*

[195] *Sūrah Al-An'ām, 6:112*

For instance, the idea -by means of fabricated narratives- that the Prophet Muhammad ﷺ was 'affected' by the evil whispers of the devil is heavily contradictory to an established narrative of the early life of the Messenger ﷺ,

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَتَاهُ جِبْرِيلُ صلى الله عليه وسلم وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ الْقَلْبَ فَاسْتَخْرَجَ مِنْهُ عَلَقَةً فَقَالَ هَذَا حَظُّ الشَّيْطَانِ مِنْكَ . ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ ثُمَّ لأَمَهُ ثُمَّ أَعَادَهُ فِي مَكَانِهِ وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ إِلَى أُمِّهِ - يَعْنِي ظِئْرَهُ - فَقَالُوا إِنَّ مُحَمَّدًا قَدْ قُتِلَ . فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَقِعُ اللَّوْنِ . قَالَ أَنَسٌ وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْمِخْيَطِ فِي صَدْرِهِ

"It was narrated from Anas ibn Mālik رضي الله عنه that that (Angel) Jibrīl عليه السلام came to the Messenger ﷺ of Allāh ﷻ when he was playing with the other boys. He took hold of him and threw him to the ground, then he (split) opened his chest and took out his heart, from which he took a clot of blood and said: "This was the Satan's share of you." Then he washed it in a vessel of gold that was filled with Zamzam. Then he put it back together and returned it to its place. The boys went running to his mother – meaning his nurse – and said: Muhammad has been killed! They went to him and his colour had changed. Anas said: I used to see the mark of that stitching on his chest.[196]

Resuming the discussion, a cursory reading of the Qur'ān reveals that the point of infiltration for Satan (when targeting human beings) is focused on the area known as the sadr (chest) because the heart is located there. This is corroborated by the following verse,

---

[196] *Sahih Muslim, Book of Faith, Chapter 74, Hadith Number 320*

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

"Those who instill evil thoughts into the chest (hearts) of men."[197]

The aforementioned incident of the splitting of the chest (shaqqus sadr) is well established in the prophetic timeline having occurred during the Prophet's ﷺ childhood whilst he was in the care of his nurse, Halīmah Sa'diyyah ؓ. The scholars opine that Angel Gabriel performed this divinely ordained open-heart surgery wherein the part of the human body that is susceptible to the evil whispers of the devil was 'removed' from his chest (sadr).

Therefore, this narration causes us to inquire from those who propagate this bogus idea (regarding Satan's infiltration of the Qur'ān via trickery and deceit) of the evident contradiction in that claim. How could the prophet of Islām be susceptible to the dark suggestions of Satan later on when Satan's avenue of entry was completely nullified decades prior? The wisdom of the removal of that clot of blood from the heart where Satan affects humankind is quite easily understood when we consider that even before his claim to prophethood, the Messenger ﷺ was known for his good qualities and was never known to have indulged in vices whatsoever.

Thus, according to an authentically transmitted narration, Satan would never possess the ability to 'interfere' with the thoughts of the Messenger ﷺ in any way, rendering the entire narrative of a supposed

---

[197] *Sūrah An-Nās, 114:5*

'Satanic Verses' null and void by a triad of evidence in the form of the Qur'ān, Sunnah, and rationale.

How could a fallaciously fabricated and fictitious narrative function to fool a people who claim to be far superior in the academic field to Muslims? Yet, with all of the available information to these supposed seekers of truth, the majority prefer to promote propaganda to demonize those who seek to rid the world of demonic ideologies at the expense of advocating for angelic qualities in society.

Deceived by the Devil?

Suffice to say that those who perpetrate such nonsensical claims against the Prophet Muhammad ﷺ seem to incessantly search for material to corroborate their viewpoint, but in the end, prove that their research capabilities are limited to the confines of the freedom of a fish in a pond. Had they approached the topic objectively, then many of these revisionists and detractors would not attempt to publicize their views on this matter because the following narration clearly exhibits the impossibility of such a notion for the Prophet ﷺ,

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ " قَالُوا وَإِيَّاكَ يَا رَسُولَ اللَّهِ قَالَ " وَإِيَّاىَ إِلاَّ أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ فَلاَ يَأْمُرُنِي إِلاَّ بِخَيْرٍ

Abdullāh ibn Mas'ūd ﷺ reported that Allāh's Messenger ﷺ said, "There is none amongst you with whom, except that there is one from amongst the Qarīn jinn (devil) attached (to you). They (the Companions) said: Allāh's Messenger

whose knowledge of Islām is limited to 'google' research and therefore unbefitting of any kind of traditional scholarship whatsoever. Hence, they are constantly battling with traditional Islāmic scholarship as it poses a great threat to both their survival and success.

Conclusion to the Satanic Verses

The Satanic Verses is not an argument which can be raised against the prophet of Islām as it is premised upon a view which is;

1. Historically proven to be forged by heretical groups.
2. Propaganda to demonize Islām by uneducated apologists.
3. In contradistinction to the essential message of the Qur'ān.
4. Diametrically opposed to authentic hadīth sources
5. Contrary to the rational faculty.

I have exhibited the numerous weaknesses of its every link in hope that the reader will deduce the extensive lengths which the haters of Islām have, and are willing to pursue to propagate their Islāmophobia to unsuspecting victims!

If the 'Satanic Verses' were intended to represent the height of the trickery of the devil in his bid to veer humankind off the path of truth, then his only successful victims are the ones who have fallen prey to his devious plot of perpetuating lies and mischief against the Prophet Muhammad ﷺ by their propaganda which has proven to be devoid of

any historical or theological basis whatsoever. We conclude this chapter with the appropriate syllogism that exhibits the true method of the enemies of Islām who promote the Satanic Verses today;

P1 – If the Satanic Verses are a fabrication, then those who promote it advocate falsehood.

P2 – The Satanic verses have been proven to be fabricated.

Conclusion – Therefore, those who promote it advocate falsehood.

Did you know that almost all of 'Islāmic' revisionists today have no formal or traditional knowledge of Islām and its sciences from Islāmic scholars?

Chapter Eight - The Night Journey

The Prophet Muhammad ﷺ was also quizzed by those whose agenda went beyond the realms of religion, and God Almighty provided him with the requisite responses to dispel their doubts. So too, are we faced with such intellectual quandaries that rather unnecessarily obfuscate matters against the Islāmic tradition today, but once we analyze the corpus of the Qur'ān and prophetic way, we find fulminations worthy of even the highest standard of academia etched in a 1400-year-old book, revealed in the desert of Mecca! That is truly marvellous, just like the miraculous Me'rāj!

In a time of logic and logic-worship, the greatest criticism from logicians towards Islām and its Prophet ﷺ is directed against the Al-Isrā-wal-Me'rāj, the Prophet's Night Journey and Ascension. For some, the topic continues to perplex their perception, causing them to flee from Islām, never looking back, and for others, it is a factor that strengthens their faith. Such has been, and are the contrasting mindsets when intercepting this information of which the opposing perceptions lies not in the narrative itself, but as a corollary of misinformed notions resting deep within the hearts and minds of the materialistic generation.

Whilst the Night Journey is not necessarily a topic that the revisionists attempt to distort directly, it is very much a narrative from the Meccan period of the life of the Prophet Muhammad ﷺ and as so, it is necessary to present some of the objections raised by detractors. Considering the implications from the likes of Dan Gibson, who believes that the original Qiblah of Islām is not Mecca, but Petra, or Robert Spence who questions the historicity of the Prophet Muhammad ﷺ altogether, the topic of the Night Journey is thus, relevant in this fulmination against the revisionist rhetoric.

During the latter period of the Meccan era, after enduring much oppression, and after three long years of intense boycott, the Prophet Muhammad ﷺ experienced the demise of his two pillars of support and strength. The first was his beloved uncle Abū Tālib who supported him throughout his cause in Mecca and who took care of him from the tender age of eight. The other was his near and dear wife, Sayyidah Khadījah ؓ, who was the first to accept his message, and whose love and support

gave him immense comfort during intense calamities. Shortly after their passing away, the famous incident known as Al-Isrā-wal-Me'rāj took place.

Summarily, Al-Isrā refers to the first leg of this *miraculous* journey in which the Prophet Muhammad ﷺ travelled from Mecca to Jerusalem, and Al-Me'rāj refers to the second leg of the journey in which he travelled from Jerusalem to the seven cosmic strata of time and space, witnessing paradise, hell, and beyond!

Naturally, in this current era of imposed doubt, the calumnies directed at the Prophet Muhammad ﷺ for his experience during the Night Journey was, and remains a point of dispute for many today. Suffice to say that this particular event from his noble life stands as a distinguishing factor between gravitation towards faith or incredulity.

From the perspective of the detractors, the main point of inquisition stems from what is deemed by them as 'irrational' regarding this event. To them, it is quite ridiculous to 'believe' that 1400 years ago, a man could travel between Mecca and Jerusalem, to the seven cosmic strata and beyond, and to return on the same night. To these materialists, the notion is simply not possible, because, aside from their disbelief in the metaphysical or transcendental realm, the distance and time it would take to traverse between the two cities alone would be impossible during that time.

Hence, the fundamental objection regarding the journey concerns the 'timeframe' as it does not compute with lay logic to achieve the said

distance between the two cities in such a short duration, especially considering that 1400 years ago, the horse and cart were the main modes of transportation.

The secondary objection is with regards to the implausibility of the journey purely from a biological perspective due to human nature. Once more, 'logic' leads the discourse asking *'How could a human being travel into space and beyond without any protective gear?* Thus, even if the timeframe can somehow be accounted for, Muslims are faced with the mountainous task of proving the journey as being a 'physical' one. Hence, belief in the journey is a stumbling block for many who resultantly and prematurely turn away from the message of Islām.

The Qur'ān Foretold that the Me'rāj would be a Trial for Humankind

Among the main challenges which the Qur'ān has set forth to its opposition, is its inimitability. 1400 years ago, it proposed an open challenge to all those who questioned its divine origin. The challenge states,

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ

"And if you are in doubt as to what We have revealed (from time to time) to Our servant, then produce a Surah (Chapter) like (it), and call your witnesses (if there are any) besides God, if you are true"[202]

---

[202] *Sūrah Al-Baqarah, 2:23*

1400 years later, men of supposed 'higher' academia have not been able to produce the likes of it, and with each passing day, the challenge becomes even more arduous because to assess the validity of any attempt now, one has to wait a further 1400 years to gauge whether the response has been able to be remotely impactful as the Qur'ān has, and that is a near-impossible feat to accomplish.

Another aspect of the miraculous nature of the Qur'ān posits on its ability to foretell future encounters with finesse. Today, when the message of the Me'rāj is met with raised eyebrows causing the skeptical mind to launch logical inquisitions, a cursory reading of the subject from the Qur'ān reveals that the very scenario has been foretold in the Qur'ān,

وَمَا جَعَلْنَا الرُّءْيَا الَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ

"...and We did not make the sight which We showed you (O Prophet Muhammad) but as a trial for humankind..."[203]

Thus, according to the Qur'ān, the Me'rāj will remain a factor between belief and incredulity for humankind. Those who are able to submit to the supernatural wonders of the supra-cosmic reality of God shall pass the trial with relative ease. Contrarily, those who are unable to submit to the supreme power of God will find the information a bitter pill to swallow. Thus, the Me'rāj, according to the Qur'ān will be a continuous trial for humankind, and its detractors in the modern age are proof of its prophecy.

---

[203] *Sūrah Al-Isrā, 17:60*

Since the current era is one which demands that the sphere of knowledge be confined to the logical laws understood by men of science, we shall endeavour to accommodate their concerns with an attempt to rationalize this 'miraculous' journey. It is only fitting that since the objections are mainly on the mechanics of the journey, rather than the dynamics, -of course, science cannot answer the 'why' of too many things- our effort shall focus on the objections dealing with the 'how' of the Me'rāj, rather than the 'why'.

History Repeats Itself

When the Prophet Muhammad ﷺ returned from his amazing journey and expounded upon it to his companions the next day, the hierarchy of the Meccans saw an opportune moment to turn the tide against the Prophet ﷺ. They immediately commenced an intense campaign to further their campaign of *vilification* against him due to his claim. The ignorant fell prey to the 'logical' points raised by the Meccans, but those whose faith was as firm as the mountains of Mecca could not be moved from their position of supreme submission.

Today, the very same methodology is being motivated in many quarters of the world wherein apologists, atheists, polemicists and of course, revisionists rally support via their social networks with specificity on the subject of the Me'rāj in order to discredit the message of Islām. Their call is to both their own camps and to the believers, to 'revisit' the subject each year with consideration for the points raised. Hence, this is the most relevant time to write a response to these ridiculous revisionists,

many of whom are ardent enemies of Islām, because it is the only monotheistic religion that negates blind conformity in creed by imploring the use of the rationale to its adherents.

Since there is a repetition of the historical process, I shall endeavour to rationalize the argument for the modern-day critics whilst also exhibiting how the Prophet Muhammad ﷺ dealt with the criticism during his time as well.

Finding Faith

The fundamental factor why people falter at the message of the Me'rāj or the Night Journey is primarily due to the lack of faith. Of course, it makes it very difficult for an atheist to accept the narrative because their default status is premised on the rejection of the existence of God, even though they do not possess every ounce of knowledge in the universe to reject God's existence and therefore make a calculated guess based on the data at hand. The primary discussion on the subject of the Me'rāj from the Qur'ān asserts at the onset the necessity of faith in the power of God Almighty to comprehend the message, without which, the entirety of its splendour will surpass even superlative minds,

سُبحانَ الَّذي أَسرىٰ بِعَبدِهِ لَيلًا مِنَ المَسجِدِ الحَرامِ إِلَى المَسجِدِ الأَقصَى الَّذي بارَكنا حَولَهُ لِنُرِيَهُ مِن آياتِنا ۚ إِنَّهُ هُوَ السَّميعُ البَصيرُ

"Purity is to Him Who took His servant in a part of the night from the Sacred Mosque (in Mecca) to the Aqsa Mosque (in Jerusalem) around which We have

placed blessings, in order that We may show him some of Our signs; indeed He is the All-Hearing, All-Seeing".[204]

This is a unique chapter in the Qur'ān which commences by the tasbīh (glorification) of God Almighty, and since there are no coincidences in this book (2:1), it must be analyzed in the context of the journey itself. Many tend to hastily translate 'Subhān' as 'Glory' but contextually, the word 'Subhān' has also been utilized in relation to God Almighty exhibiting His purity and perfection against the imperfections and limitations in lieu to that of the limitations of creation,

سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يَصِفُونَ

"...Purity and Supremacy is to Him, from all what they ascribe (to him)."[205]

Hence, the Qur'ān prepares the perception of the reader by emphasizing aforetime that whilst the information regarding the miraculous journey -that is in the process of being disclosed in 17:1- may be difficult to accept, the focus need not be placed upon the soon to be revealed information just yet. Instead, the reader needs to firstly correct the mindset and accept 'who' is the administrator of the journey? God Almighty! Yes, human beings cannot fathom the many questions roaming around our confined little minds, but God Almighty is not limited to any of those laws. If the objection is 'how was it achieved?' The answer is, by the power of God who has no limitations! And, that is the

---

[204] *Sūrah Al-Isrā, 17:1*

[205] *Sūrah Al-An'ām, 6:100*

answer to every question raised upon the Me'rāj from a theological perspective.

Until and unless one views the narrative from the perspective of being controlled by an eternally existent, All-Powerful and All-Wise being, then embracing the information may prove impossible to internalize. A request is made to the atheists and scientists out there who prefer to 'test' every theory, to place the hypothesis of an Eternally All-Powerful God to the narrative, and then to juxtapose whether or not the 'possibilities' can be achieved.

The Time Factor

As stated earlier, this is a fundamental issue raised by objectors who cannot fathom the mechanics of the Me'rāj, yet many of whom are ready to accept the possibility of alien life without any evidence. Simply put, their self-conflict is based on the question of 'how' a man from 1400 years ago could possibly traverse such vast distances in a single night. We have asserted that the first hurdle in pursuit of understanding the miraculous nature of the Me'rāj is a corollary of a lack of faith.

The second reason is a lack of insight into the textual information reporting the event, because even today, with all of the technological advancement, the idea of a man travelling from Mecca to Jerusalem, to the seven cosmic strata of time and space in a short period, is an intellectual impossibility. Hence the general rejection of the Prophet's ﷺ Night Journey is based on this intellectual impossibility from objectors.

Logically, the possibility of exploring an event of such perplexity can indeed be probed into if the mode of transport was able to achieve immense speeds. Of course, that is yet another 'impossibility' for the detractors because the rational mind knows that the Night Journey took place some 1400 years ago. Hence scientists will not even consider those options, particularly when we realize that even now, when humankind is at its technological zenith, we are nowhere near achieving such speeds.

The Burāq and the Speed of Light

The important point to factor into the equation is that the Prophet Muhammad ﷺ did not travel by 'conventional' means of transportation at the time. This is where many have faltered in their approach as a result of their flawed methodology of studying Islām from only translated sources. Had he told his companions the next day that he travelled by camel, or horse, or mule, etc. then the objections from atheists would indeed have some kind of logical basis to it. That, however, is not the case, and the fact that the Prophet Muhammad ﷺ stated that he travelled on *something else altogether cannot be disregarded*. The hadīth tradition explains,

ثُمَّ أُتِيتُ بِدَابَّةٍ أَبْيَضَ يُقَالُ لَهُ الْبُرَاقُ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ يَقَعُ خَطْوُهُ عِنْدَ أَقْصَى طَرْفِهِ فَحُمِلْتُ عَلَيْهِ ثُمَّ انْطَلَقْنَا حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا

"...I was then brought a white beast which is called Al-Burāq, bigger than a donkey and smaller than a mule. Its stride was as far as the eye could reach. I mounted on it, and then we went forth till we reached the lowest heaven..."[206]

Atheists the likes of Richard Dawkins have mocked this notion claiming that it is reminiscent of a fairytale, and his utter astonishment at how any modern-day intelligent human being could ever believe that the Prophet Muhammad ﷺ flew upon a 'winged horse'. This is evident from his interview with Mahdi Hassan in which he presupposed that someone the likes of the journalist would not even consider such a notion, but to his utter awe, Mahdi Hassan responded by stating that he did believe in such a mode of transport. He further stated that the awestruck response of Richard Dawkins is the very same response that Muslims experience when scientists discuss the existence of a multiverse without any concrete evidence to validate it, yet it is propounded as 'true'.

Many polemicists and objectors make the mistake of propagating a false narrative to their audiences by equating the Burāq with the mythical creatures of legend known as unicorns, and inadvertently posit into their minds that the narrative of the Me'rāj is just another fantasy tale.

For the unbiased and objective mind, it must be noted the Prophet Muhammad ﷺ discussed two vital points about his mode of transport,

1) The mode of transport was different from the conventional mode of transport of the time,

---

[206] *Muslim, Book of Faith, Chapter on the Night Journey, Hadīth Number 164*

2) The speed upon which it travelled was unlike anything during that time, or even to this day.

According to the Islāmic tradition, the Burāq was a heavenly creature selected solely to transport the Prophet ﷺ along this cosmic journey. Analysis of the subject of miracles from the Islāmic perspective reveals that God Almighty sent down miracles according to the intellectual faculty of the people of the time. For instance, Prophet Moses ﷺ was sent during a time when witchcraft was practiced. Thus, the Pharaoh responded by inviting 40 'magicians' to battle him. In the end, they were defeated by his miraculous staff which transformed into a serpent and consumed their illusionary snakes, causing them to accept his invitation to the One and Only God.

Similarly, during the era of Prophet Jesus ﷺ, humankind had made tremendous strides in the field of science and medicine. In fact, some scientists at the time believed 'death' to be a sickness that could be cured. Subsequently, the miracles of Jesus ﷺ seemed very medicinal in nature, as he could 'cure' those born blind, the lepers, and he even brought the dead back to life by the permission of God (3:49).

Likewise, whilst the Prophet Muhammad ﷺ described the creature as being something 'similar' to the understanding of the people of the time, it is highly probable that he did not explain the 'true reality' of his mode of transport, as his audience were Bedouins and shepherds who only recognized 'animals' as a means of transportation.

A particular verse of the Qur'ān reveals that God Almighty foretold that there would be various modes of transportation created 'beyond the faculties' of people,

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ

"And horses and mules and donkeys so that you may ride upon them, and for adornment, and He will create what you do not know."[207]

Incidentally, the above verse is located in the very chapter of the Qur'ān clarifying its position as a book explaining all things (16:89). To the people of that era, the verse described horses and donkeys as the then-current means of transportation. It then boldly clarified that God Almighty can create various modes of transportation beyond their perception in the future.

Resuming the discussion regarding Al-Burāq, we, therefore, postulate to the people of logic to bear in mind the possibility that the mode of transportation of this miraculous journey was something 'beyond' the faculties of the people, and was explained to them in terms of their intellectual understanding at the time. Its reality may never be known.

However, accepting this possibility, how can we explain the Burāq? And will its explanation suffice in understating how such distances were traversed in one night? Whilst we may truly never know, an allusion of

---

[207] *Sūrah An-Nahl, 16:8.*

this notion may only become clear after an understanding of its linguistic usage coupled with the context of the narrative.

The Prophet ﷺ called it "Al-Burāq", which, etymologically comes from the Arabic trilateral roots of B-R-Q (ب-ر-ق) which refers to a 'beam' or a 'flash' of light. The word also refers to 'lightning'.[208] This is where the mode of transport utilized by the Prophet Muhammad ﷺ plays an integral role in understanding the time factor of the journey and the event. The narration mentioned that the Burāq travelled "*as far as the eye could reach*". The prophetic description when understood from its linguistic analysis stands to corroborate that the speed upon which he travelled was unlike anything the people of the time had ever encountered, nor anything experienced by the people today.

Regarding the statement of the Prophet ﷺ that *'a single leap from the Burāq caused it to move as far as the eye could see'*, we have from this statement a baseline to approximate the swiftness of his transport. We know that the furthest a human being can *discernibly see* with the naked eye is as far as the Sun. And whilst we can gaze upon the glitter of a galaxy of stars, we are unable to respectively distinguish each one with the naked eye without investigation or prior knowledge. We can, however, observe and recognize the Sun even though the distance between the earth and the sun is a staggering 15 trillion kilometres away. Since the Prophet Muhammad ﷺ likened the speed of the Burāq to the distance that one's sight can reach, it follows that the farthest means by which we

---

[208] *See Sūrah Al-Baqarah, 2:20 for the usage of the word relating to lightning.*

can assess the speed of the Burāq as per the statement of the Prophet Muhammad ﷺ is via the Sun.

Despite that colossal distance between the Sun and the Earth, light travels at a speed of 299,792 kilometres per second[209]. This means that it takes a mere 499.0 seconds (just over 8 minutes) for the Sun's light to reach Earth.

When we recollect that the Prophet Muhammad ﷺ referred to his mode of transport by the word 'Al-Burāq', which linguistically refers to *beams of light*, and furthermore to the possibility of the rapidity of *lighting*, is it really impossible to hypothesize the veracity of his journey from the city of Mecca to the cosmic strata of time and space? How could it not be achievable in a single night if he was provided with the ultimate vessel, powered by the immeasurable force of God Almighty? If any truly objective student of science were to factor these 'possibilities' into the equation then the result would be diametrically different from what we see deduced by the world of logic. Alas, we live in an age whereby many are veiled by vile vendettas of subjectivity, thus rendering objective truths to the abyss of obscurity.

For any truth-seeker, the linguistic description of the Burāq coupled with the prophetic elucidation of its speed of travel stands to possibly

---

209 *This distance is called 1 Astronomical Unit (AU).*

answer the question regarding the time factor of the journey, yet possibilities in favour of Islām are rendered void but when the same variables are in favour of any other agenda against it, then such a hypothesis is considered a favourable option. Bias seems to be at the belly of this beast of vilification.

Prophetic Confirmation VS People's Contentions

The Prophet Muhammad ﷺ was also on the receiving end of criticism from skeptics during his time who demanded proof of his journey in the same way that the detractors do today. The hadīth corpus is replete with reports indicating that the hierarchy of Mecca seized upon this window of opportunity as an additional means to vilify the Prophet Muhammad ﷺ, and so they demanded a *public inquisition* to maximize the damage upon his person and propagation. His claim to have surpassed the cosmic strata was -in their estimation- a lie, but none of them were equipped to question him regarding those matters. They were, however, familiar with the area of Jerusalem due to their travel for trade (106:2). Seeing as though they were 'certain' that the Prophet Muhammad ﷺ never travelled there before, it logically followed that the best possible solution would be to interrogate him about the details of that destination (Jerusalem) based on their recent travels. If he failed to answer accordingly, then the people would automatically disbelieve in his message, and pre-Islāmic normalcy could return. The hadīth corpus reveals the incident as follows,

حدثنا أحمد بن صالح حدثنا ابن وهب قال أخبرني يونس عن ابن شهاب قال أبو سلمة سمعت جابر بن عبد الله رضي الله عنهما قال سمعت النبي صلى الله عليه وسلم يقول لما كذبتني قريش قمت في الحجر فجلى الله لي بيت المقدس فطفقت أخبرهم عن آياته وأنا أنظر إليه

Narrated by Jābir bin 'Abdullāh ﷺ that he heard Allāh's Apostle ﷺ saying, "When the people of Quraysh did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr and Allāh ﷻ displayed Jerusalem in front of me, and I began describing it to them while I was looking at it."[210]

Of course, the Messenger was not taken on a sightseeing holiday to have recollected the kind of normal questions that the people would generally ask about a place once visited, but upon that inquisition, the city was placed before him. This should not be ridiculed in an age where the metaverse and virtual technology enables such feats daily!

The inquisitors must have been perplexed at the accuracy of his answers as they could not 'see' the evidence that the Prophet Muhammad ﷺ was looking at when answering their questions. Nonetheless, God Almighty provided the Prophet ﷺ with the means to overcome the plot of the people and he was able to answer their questions with ease in the presence of the people about a city they knew for certain he had never been to previously. Thus, their plan worked against them, and once more,

---

[210] *Al-Bukhārī, Book 41, Hadīth Number 3886 and Book 65, Hadīth Number 4710. Similar narrations located in Muslim Hadīth 170 and Tirmizhī Hadīth 3133.*

the Prophet ﷺ was able to provide the necessary evidence to prove his journey to Jerusalem.

Contemplatively, if he could prove the first part of the journey – which was already a physical impossibility based on the available modes of transportation at the time-, then it only strengthens the possibility of the second leg of the journey as well. Once he proved this part of the journey, believing in his claim for the ascension to the seven cosmic strata of time and space, and beyond was easier for those who accepted his evidence.

Considering the Physical Consequences of the Journey

There are many logical arguments propounded by atheists and logicians who aim to exhibit some kind of physical objection regarding the Night Journey. We shall focus on one such objection, simply because these types of questions are now at the vanguard of discussion when the topic of Islām is explored, particularly on social media.

Objection - Some detractors further argue that even if they were to accept the Burāq as a vessel of travel which allowed the Prophet Muhammad ﷺ to reach lightning-fast speeds, the 'physical' impossibilities alone, such as the G-force from such speeds would be far too much for any human being to endure today, let alone a man from the desert 1400 years ago.

Response – In my experience with revisionists, atheists, scientists, etc. many tend to question with the intent to destroy the foundations of faith.

In such cases, I have deduced, that in their pursuit to fault-find in the religion, they sometimes forget the very basic scientific principles upon which they place their unwavering faith. Of course, that is the inevitable result of an emotionally charged argument.

Firstly, from an Islāmic standpoint, the physical aspect of the journey is not a contentious matter at all, because once again, the one who is in control of the journey is All-Powerful, All-Wise, and Perfect from any limitations and defects. The same Almighty God, who can create a mode of transport able to achieve lightning-fast speeds, can also provide His servant with the necessary protection to endure the journey comfortably. This, however, is an answer that will suffice for folk of faith, and who generally do not question this miraculous journey due to their understanding and faith; that God Almighty is more than capable to protect His servant along the journey.

Secondly, to reiterate, it is perplexing how easily atheists and scientists 'forget' simple science in their emotionally driven pursuit to vilify Islām. This is because their objection is based on the point that the faster a human being travels, that there are 'always' physical implications based on our anatomy, we cannot deny the ramifications it would have on our body. Of course, nobody disagrees with this as a surface argument. However, when we consider that God Almighty, who is also All-Wise, and the planner of this journey, is also the Creator of the cosmos, then we will recognize that even within the earth, God has created certain natural laws within it that contradict the general understanding of how movements are perceived.

For instance, we know that the earth is *currently* in orbit, and for something to be in orbit refers to it being in 'motion', meaning that it is not motionless. Right now, as these words are penned, and whilst I am supposedly seated in a stationary position, the earth is moving at a whopping 30kms per second, which gives us a massive 108,000kms per hour. Astonishingly, no human being would be able to endure the G-force of such speeds individually yet we have travelled billions of kilometres in our lifetime without ever perceiving it.

Thus, the same God, who can cause us to move at amazing speeds, yet never allow us to feel the force of it, can also cause His Prophet ﷺ to travel at speeds that are much faster than the general speeds that are travelled and experienced, thus, allowing him to be protected by the power and wisdom of God. Simple science once again proves to be the catalyst in defeating the denialist approach albeit only when it goes against their agenda because whatever logic is applied to explain why human beings do not feel the effects of the earth's speedy orbitary motion, can also be applied to the notion of the Night Journey when powered by the might of the Almighty.

Thirdly, if there is an insistence from detractors to provide proof from the Islāmic texts supporting the possibility of the Prophet's ﷺ ability (from his anatomy) to endure the superb speeds of the journey as well as the immensity of space and all the logical consequences therefrom, then even for this, the text of the Night Journey provides sufficient evidence to the *unbiased* researcher.

In general, the basis of the objection is that the Prophet Muhammad ﷺ would not have been able to breathe after 15000ft altitude or manage the G-force from such a journey. Once more, the dependency on science is clear, even though it is constantly changing. Nonetheless, since the objection is based on the perspective of the anatomy of the Prophet Muhammad ﷺ, the Islāmic perspective ought to provide a sufficient response.

We remind the reader for the umpteenth time that the planner behind the journey is not subject to the laws of humankind, as God Almighty is the Master and Creator of all things including the natural laws. Nonetheless, it seems as though God Almighty wanted to give the contemplative Muslims an opportunity to deal with such baseless objections, and included an anatomical procedure prior to the Night Journey which may be the catalyst to answer the question.

Muslim scholars agree that in normal circumstances, no human would be able to 'survive' the conditions. However, speaking on the side of anatomy, there is sufficient data to suggest that the Prophet Muhammad ﷺ underwent a divinely ordained surgery which was, in all probability to prepare his physical body for the perilous journey. The details of that procedure are located as follows,

قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم " بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ سَمِعْتُ قَائِلاً يَقُولُ أَحَدُ الثَّلاَثَةِ بَيْنَ الرَّجُلَيْنِ . فَأُتِيتُ فَانْطُلِقَ بِي فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مِنْ مَاءِ زَمْزَمَ فَشُرِحَ صَدْرِي إِلَى كَذَا وَكَذَا " .

قَالَ قَتَادَةُ فَقُلْتُ لِلَّذِي مَعِي مَا يَعْنِي قَالَ إِلَى أَسْفَلِ بَطْنِهِ " فَاسْتُخْرِجَ قَلْبِي فَغُسِلَ بِمَاءِ زَمْزَمَ ثُمَّ أُعِيدَ مَكَانَهُ ثُمَّ حُشِيَ إِيمَانًا وَحِكْمَةً ثُمَّ أُتِيتُ بِدَابَّةٍ أَبْيَضَ يُقَالُ لَهُ الْبُرَاقُ

The Prophet of Allāh ﷺ said, "I was near the House (i. e. Ka'bah) in a state between sleep and wakefulness when I heard someone say, 'He is the third among the two persons'. Then he came to me and took me with him. Then a golden basin containing the water of Zamzam was brought to me and ***my heart was opened up to such and such (part).*** *Qatādah said, I asked him who was with me (i e. the narrator) and what he meant by such and such (part). He replied, (It means that it was opened)* ***up to the lower part of his abdomen*** *(Then the hadīth continues), 'My heart was extracted and it was washed with the water of Zamzam and then it was* ***restored in its original position,*** *after which it was filled with faith and wisdom. I was then brought a white beast which is called al-Burāq..."*[211]

The above is in reference to the famous incident known as the 'Shaqqus-Sadr' (splitting of the chest). It is corroborated by the views of the exegetes commentating on the verse,

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

"Have We not opened your chest for you (O Muhammad?")[212]

The hadīth text clarifies that prior to the journey, the Prophet Muhammad ﷺ underwent a divinely ordained surgical operation in

---

[211] *Jāmi' At-Tirmizhī, Book on Exegesis, Hadīth 3346. It is also narrated by Anas bin Mālik ﷺ in Muslim, Book of Faith, Hadīth 321.*

[212] *Sūrah Al-Inshirāh 94:1*

which his heart was removed, prepared, and placed once more into his body. In retrospect of the objection, as a corollary of this miraculous procedure, the Prophet ﷺ was able to travel beyond the experience of the human faculties. Thus, if the objection is merely premised upon the physical limits, then the narration clearly exhibits a preparation for the journey which cannot be disregarded when evaluating the extent of the implications. It is miraculous because, not only was his heart removed without anesthesia, but he was able to witness and report back the minutia of the matter with ease. Upon completion, he did not require any recovery time and was immediately taken on his cosmic journey.

Even now, with all the available technology, no doctor or patient would dare accept responsibility for undertaking or undergoing an open-heart transplant without anesthesia, as the intense pain and trauma from such a sordid sight would be sufficient to cause one to enter into a state of shock and lose consciousness. Hence, even here, God Almighty demonstrates the miraculous nature of the journey whilst exhibiting to the contemplative researcher, His divine Wisdom in preparing His beloved servant for such a sacred journey.

Paradoxical Claims – Contemplatively, more perplexing is the fact that Christian revisionists take to social media to attack various aspects related to Islām, particularly the Me'rāj of the Messenger ﷺ. From their perspective, a key reason for this targeted attack is to maintain that *only* Jesus ﷺ was able to ascend to the heavens, and so, the claim of the Me'rāj presents a conundrum for them. Hence, the best possible solution is to criticize the narrative where possible. However, any Christian who

attempts to critically assess the Me'rāj from this perspective is essentially doing a disservice to the Christian doctrines on ascension in the process. This is because according to Judaism, Christianity, and Islām, others made the journey between the heavens and the earth as well. The three Abrahamic faiths believe that the first man created was Prophet Ādam ﷺ, and from him, God created his soulmate, Eve (Hawā ﷺ). Their story commences in the heavenly realms and after Satan caused a momentary lapse on their part, they were 'sent' to earth. Our response to the Christian revisionists who jump on the atheistic bandwagon to critique the Me'rāj, and who support the view that the Prophet Muhammad ﷺ could not have journeyed to the heavens and beyond based on the limitations of his anatomy, is that if the objection is based on the Prophet's inability to survive the journey, how then did Prophet Ādam and his spouse Hawā ﷺ travel? Of course, this is not a discussion of dispute from any Muslims as it is established in the Qur'ān, and our belief in it is unshakable. However, if they do insist on maintaining this stance, then they must first provide evidence for the 'possibility' of the initial man and woman's journey between space and earth from the perspective of their 'anatomy'.

Retrospectively, according to the Islāmic tradition, three figures made a miraculous journey between the heavens and earth i.e. Prophet Ādam, his wife Hawā, and Prophet Jesus (peace be upon them all). None of them can be called into account for a review of normal human experience as each of them underwent some kind of alteration to their anatomy.

Ādam – created without the means of male or female.

Hawā – created from a male without female intervention.

Jesus – born from female without male intervention.

Whilst the Prophet Muhammad ﷺ was born as a result of both his parents, the divine operation in the form of the 'shaqqus sadr' clearly exhibits a physical change in his anatomy too. Until and unless we can find one who fulfills one of the aforementioned criteria, or someone who can undergo open-heart surgery in the state of wakefulness without anesthesia, have a part of their heart removed, witness the entire ordeal live, narrate the incident with great detail, and travel immediately thereafter, then such a person would most likely be able to survive beyond 15000ft altitude without any scientific aid as well.

Conclusion – The Night Journey of the Prophet Muhammad ﷺ has, and always will be a stumbling block for those who worship the divine parameters of logic. The Me'rāj remains a magnificent miracle in the life of the Prophet Muhammad ﷺ and one which does not require elucidation for the Islāmically illuminated. Even so, we have endeavoured to indulge their views and have attempted to rationalize their arguments based on textual evidence. The onus of evidence for the existence of faith is not upon the faithful. Rather, the onus is upon its objectors to disprove the divine.

The Prophet Muhammad ﷺ was also quizzed by those whose agenda went beyond the realms of religion, and God Almighty provided

him with the requisite responses to dispel their doubts. So too, are we faced with such intellectual quandaries that unnecessarily obfuscate matters against the Islāmic tradition today, but upon analysis of the Qur'ānic corpus and prophetic way we find fulminations worthy of even the highest standard of academia etched in a 1400-year-old book, revealed in the deserts of Mecca!

Chapter Nine - Faith vs Falsehood

The enemies of Islām would love nothing more than a confused Muslim populace reinforced by a non-Muslim majority who 'question' the historicity of the Qur'ān, but they are aware that the Qur'ān and its significance to even the lay Muslim is not a trivial matter to suddenly begin a doubtful inquisition. Thus, they locate matters of prime importance within the Qur'ānic discourse and launch their attack on the historicity connected to those individual matters. This is their *fasād* (corruption) that they spread across the land, which they do so posing as 'sincere' seekers of 'peace' (2:12)

Whenever evil prevailed, good men were chosen to dispel its despicableness and these good men became the natural target in the crosshairs of those who exhausted every avenue of demonization against those who stood firm on the foundations of faith.

The revisionist revolution has been working tirelessly to alter history in favour of their vision for a future that they envisage, i.e. ultimately a godless society. The best way to create a society that views the idea of God as being one of falsehood is to plant the seed of doubt by what are seemingly 'simple questions'. History bears testimony to some of the greatest rivalries that were born out of sheer doubt, as doubt gives way to incredulity, and if not dealt with appropriately, it further fuels one's skepticism leading to disbelief in the ideal that was once affirmed with faith and conviction.

Hence, the seed of doubt, when watered by dark suggestions arising from seemingly innocent inquisitions, if not weeded out immediately can grow to become a tree of disbelief guarded with the prickly thorns of obstinate rejection. So be careful of what thoughts you allow to fester in your mind by the sly tricks of Satan.

Question Everything? To What End?

According to the secular agenda, the ideal scholar in the modern age questions everything. And whilst Islām implores inquisition, contemplation, reflection, and so on, the modern secular age does not stipulate to what end this line of inquisition is limited to? This freedom to question everything gives rise to asking certain questions at certain times

to which the answers may never bring about 'certainty', thereafter giving rise to a series of arguments about whose 'speculation' about those uncertain matters is more accurate.

We remind the readers now, at the end of this minuscule work of a prophetic warning about the origins and inevitable end of those questions arising from the dark suggestions of the devil, who prompts inquisition of the objects around us to inevitably raise even bigger questions later,

قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا مَنْ خَلَقَ كَذَا حَتَّى يَقُولَ مَنْ خَلَقَ رَبَّكَ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ، وَلْيَنْتَهِ

Abū Hurayrah ﷺ said that Allāh's ﷻ Messenger ﷺ said, "Satan comes to one of you and says, 'Who created so-and-so?' until he says, 'Who has created your Lord?' So, when he suggests such a question, one should seek refuge with Allāh and give up such thoughts."[213]

1400 years ago, Muslims were warned about the devil who comes to a person and causes an internal inquisition regarding the 'origins' of things we observe to such a degree that the person falls into disbelief by asking 'Who created God?', and this is the inevitability of unchecked doubts. What starts as a supposedly 'harmless' and 'sincere' historical inquisition leads to the falsehood of questioning one's faith, and this is the very road that people the likes of Robert Spencer and Dan Gibson are -in my view- aiming to lead unsuspecting Muslims and would-be-Muslims toward.

---

213 *Al-Bukhārī, Book on the Beginning of the Creation, Hadīth 3276*

Conclusion

The enemies of Islām would love nothing more than a confused Muslim populace reinforced by a non-Muslim majority who 'question' the historicity of the Qur'ān, but they are aware that the Qur'ān and its significance to even the lay Muslim is not a trivial matter to suddenly begin a doubtful inquisition. Thus, they locate matters of prime importance within the Qur'ānic discourse and launch their attack on the historicity connected to those individual matters. This is their *fasād* (corruption) that they spread across the land, which they do so posing as 'sincere' seekers of 'peace' (2:12), but in many -if not all- cases, the agenda is to take people away from the traditional belief system towards their *new world order* that funnels minds towards a uniform godless melting pot.

Robert Spencer set out to question the historicity of the Prophet Muhammad ﷺ from non-Islāmic sources but the historical evidence returned with herculean force against him. He has since evolved in his hatred for Islām by adopting the denialist stance, and in that state of denial of the clear evidence against his claim lies the proof of his subjective and emotional agenda. Thus, in addition to the innumerable refutations against his works, it cannot be regarded as an academic study when it is based upon foundations of falsehood, and must thus be treated as the view of an Islāmophobe with an axe to grind against Islām due to his deep Christian roots that have been unable to recover from Islāmic academia's inquisition into the Bible.

Dan Gibson also set out to question a fundamental belief within the Islāmic tradition but as it turns out, his theory has been rejected by the mainstream scholarship in Qiblah direction and insofar as the Islāmic perspective is concerned, his lack of understanding the dynamics and allowances afforded from an Islāmic jurisprudential perspective deals his theory the death knell it deserves. Additionally, when all of the pieces are viewed from afar, the theory feels like an audacious conspiracy that makes Area 51 feel look insignificant. We remind the reader one final time that a foundation based on an emotional discourse is indeed a thing of obliteration as its spine is premised on a false idea.

The *revisionist plot* to question the historicity of the Qur'ān via manuscripts, particularly the San'ā Palimpsest is yet another failed attempt to discredit Islām with theories that are far-fetched and which ignores the obvious at the expense of accepting isolated narratives. Objective scholarship has ruined the revisionist rhetoric by exhibiting the numerous flaws in its approach proving that the discoveries of manuscripts strengthen the Islāmic account further and not vice-versa.

All the efforts and evidence from the revisionists, and by extension the apologists and polemicists to create credible doubt regarding Islām is in fact proof of the truth of its message. The Qur'ān has elucidated numerous narratives exhibiting contrasting characters representing both faith and falsehood. In the initial story documenting the rise of Prophet Ādam ﷺ and the fall of Satan, his refusal to honour God's command resulted in his (Satan's) banishment from the favour of God's heavenly domain and eventual banishment therefrom, but not before being

granted the opportunity to redeem himself (7:12), yet still he maintained his arrogant position of rebellion knowing well that he was wrong. Likewise, whether it was the story of Noah ﷺ against the cunning hierarchy of the chieftains, or Abraham ﷺ and his people, Moses ﷺ against the Pharaoh ﷺ, or Jesus ﷺ against those who plotted against him. In the end, victory was granted to those who exhibited faith in the face of fierce falsehood. Likewise, the revisionists fail to realize that the very history they are attempting to alter for their personal agendas has already alluded aforetime; that anyone who attempts to alter the truth will meet their inevitable end because falsehood is a thing of obliteration,

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"And say, 'The truth has come, and falsehood has been obliterated. Indeed falsehood is bound to be obliterated."[214]

Whilst the doors of prophethood ended with God's final Messenger Muhammad ﷺ, the Qur'ān and hadīth continue to 'school' these so-called academics who attempt to annihilate its significance from the annals of history today. The revisionists' bogus ideas have been obliterated in this book by the Qur'ānic discourse, corroborated by the hadīth, and further substantiated by rationale, as asserted by the Glorious Qur'ān.

Over a millennium ago, at dawn, a child was born in the city of Mecca, and since that *Meccan Dawn*, the course of history would change, albeit against the multitudes of enemies representing numerous creeds

---

[214] *Sūrah Al-Isrā 17:81*

and nations attempting to attack it. Nonetheless, Islām remains the fastest-growing religion in the world, not because of conquests, but because it is a religion that makes sense in a world that seems very senseless these days!

What must dawn upon the readers are the various contradictions, conspiracies, and concocted narratives of the revisionist methodology that seeks to subjugate subjective folk into submission, and how the Meccan Dawn stands as a protective barrier for objective folk who seek to object against such foul objectives that are ostensibly committed in the name of academia, and as exhibited on numerous occasions in this work, these attempts lack genuine academic pedigree. The revisionist plot must therefore be taken with a sea of salt before accepting any of its claims.

"If anything good is achieved by this work, then the Praise belongs to Allāh,

And the faults are mine!"

Shaykh Faheem

Co-Founder of the Islamic Lifestyle Solutions

Head of Publications, Education, Media and Da'wah

Durban, South Africa

تمت

Addendum – An Islāmic Account on the Origins of Revisionism

To this day, the Qur'ān has been able to address complex topics ranging from cosmology, biology, embryology, oceanology, botany, etc. and continues to mystify modern-day academics who unravel the mysteries of this age, only to learn that a 1400-year-old book has already alluded to the subject. One of my favourite verses of the Qur'ān posits that it has been sent as an exposition of all things (18:69). Just because we have not discovered something in the Qur'ān does not mean that the Qur'ān did not discuss those particular things or topics. It is only after the pursuit and endeavour of humankind that clarifies the verses of the Qur'ān which were declared some 1400 years ago.

Likewise, revisionism is today something new to the pages of history. Yes, some have objectively questioned history, and that is normal, but in hindsight of the likes of Dan Gibson, Robert Spencer, and those who follow such whimsical approaches, it is clear that there is a subjective, and agenda-driven pursuit that chooses 'what' to question and what to ignore. This line of questioning, based on subjective reasoning with an agenda is indeed something that the Islāmic tradition has long warned us about. It is quite peculiar that the answer is located within the very tradition that revisionists have been persistently attacking viz. Qur'ān and Hadīth. Upon analysis of the Islāmic tradition, we come across a narrative that has a stark resemblance to the current revisionist methodology.

This is not intended as a means of disrespect in any way whatsoever, but if revisionists have *carte blanche* to revisit all of history according to their interpretation without recourse to the implications, then suffice to say that the same courtesy should be allowed to others as well. If revisionism is a type of re-interpretation of history based on new evidence in light of a theory as a result of those discoveries, then the possibility exists that the perspective can at times be subjective. Why is it that many revisionists who incline to a certain perspective seem to more often than not, drive their reinterpretations against that very narrative under the banner of 'revisionism'? For instance, Robert Spencer is a known Islamophobe, who suddenly writes a book questioning the historicity of the Prophet Muhammad ﷺ? Or the 'Ex-Muslim' Ibn Warraq who wrote "The Quest for the Historical Muhammad"? Whatever the underlying reasons may be, there is a clear pattern emerging. Speaking of patterns, it must be noted that whilst the Qur'ān is a book that discusses history, it is not to be regarded merely as a history book. It is more than a mere repository of information, but one that gives meaning to the present reader in assessment of the past. The following excerpt explains the importance of the discussion from the Islāmic philosophy of history;

"The Qur'ān allows the present reader a window into the actions of past nations, to induce introspection, and as a corollary of that reflection, it is hoped that we will aim to correct those previous mistakes, in order to create a better future. Hence the past and future, according to the Qur'ānic philosophy, are connected in some ways. Time and again, the Qur'ān

related to us stories in which His Prophets ﷺ were faced with oppression, yet even during the era of the Noble Prophet ﷺ history repeated itself. Thus, ushering in warnings to the oppressive folk during the prophetic era, of an impending punishment (similar to the nations of the past), should they not desist from their evil ways of oppression. Those warnings remain intact today to anyone who commits those vices. The Qur'ān discussed the subject of greed and the consequences awaiting those who charge exorbitant fees, yet this remains a common practice today. It related to us the penalties of miserliness and lavishness, yet history continues to repeat itself. It conveyed to us warnings of the destruction that awaits those who are engaged in homosexual behavior, yet this practice seems to be escalating as we approach the end of time..."[215]

Thus, the Qur'ānic discussions on history are not merely repositories of information but rather for reformation as well. However, there has been one 'actor' hidden in the shadows attempting to pit humankind against one another at every given opportunity and by any means necessary, viz. Satan, the accursed one. Unsurprisingly, in this Qur'ān that explains all things (16:89) to people who contemplate (12:2), within the Islāmic narrative lies an account of his devilish methodology whereby, he too attempts a 'revisionist' approach and challenges the orthodox position to wonderful effect albeit by deceit.

---

[215] *The Beginning of the End – An Eschatological Endeavour to Unravel the Mysteries of the Modern Age, Page 49, by Shaykh Faheem, Published by Islamic Lifestyle Solutions.*

According to Islāmic history, from the time of Prophet Ādam ﷺ, humankind remained monotheistic in faith (2:213), but after his demise, Satan infiltrated and deceived the people tricking them into polytheism., necessitating the sending of prophets (2:213). There were five pious servants of God, and when each passed away[216], Satan deceived the people by rallying them to erect statues in their name and later confusing future generations about the *historicity* of those statues -by revising history based on external evidence- causing the people to believe that the statues were originally worshipped as gods. This necessitated the sending of the famous Messenger known as Noah ﷺ. Commentating on verse 23 in the Qur'ān of the chapter named Sūrah Nūh (Noah), the scholars of exegesis elucidate,

"The aforementioned five idols (71:23) were believed to have been pious people of their respective eras who were either the direct sons of Prophet Ādam ﷺ or his descendants. Upon the death of these pious men, Iblīs (Satan) approached their people (in human form) and requested permission to erect statues in honor of them at the places of worship to ensure the longevity of their legacy. He further stressed that the establishment of this statue (at each venue) would motivate people (who would see the statue) to worship Allāh Almighty. The people agreed and erected (in each town) statues of these five famous servants of God. As the generations passed, and the knowledge of these five men together with the history of these statues were lost, the new generations began to question the origin of these statues[217]. Iblīs once again came to them

---

216 *See Sūrah Nūh 71:23*

217 *This is the 'market opening' for revisionists. Hence, knowing your history is vital.*

(generations later) in the form of a man (or by his evil suggestions) and informed them that these statues were indeed the gods of their forefathers who erected them at the places of worship so that they would never be forgotten.[218]

Upon analysis of Satan's methodology, it is noticeable that he later resurfaced and;

a) attempted to revisit history,

b) Used his knowledge of history to reinterpret the past,

c) Convinced the people of the present by appealing to their emotions.

All of this was based on the 'evidence' at hand. However, it was not the evidence that convinced the people, but the 'presentation' of the evidence that 'swayed' their view because the statues were already there. How is this any different from what many of the subjective or agenda-driven revisionists attempt to do today? In the majority of cases, -of course not all revisionists have an evil agenda-, *they don't know for certain whether their views are any more valid than the ones they are attempting to discredit*, yet they do so anyway, and in the process create unnecessary confusion and discord. They do so on 'assumptive' or 'speculative' information whereas the Islāmic epistemological approach takes the route

---

[218] *Stories of the Prophets for the Modern Age, by Shaykh Faheem with reference to Tafsīr Al-Qurtubī, Tafsīr Ibn Kathīr, Al-Bidāyah Wan-Nihāyah and various other books of exegesis with slight changes in wording have corroborated this view under Sūrah Nūh, 71:23*

of multiple attestations passed down generationally -as discussed in chapter one on epistemology.

The Qur'ānic divulgence of such a cunning methodology originating with Satan may have alluded to the very same schematic utilized by the revisionists today. Retrospectively, the Qur'ān and the hadīth tradition still prove to be *relevant* in identifying the deceptive methodology of those who employ a similar tactic to question the historicity of renowned religious sources to facilitate their personal fallacious opinions of a subjective nature.

How astonishing it is that a man in the desert of Mecca some 1400 years ago warned people in the subtlest of ways of the inner workings of some of the subjective revisionists and their ultimate plot, which is, reminiscent of the objective of Satan, to lead Muslims away from Mecca and the Prophet Muhammad ﷺ toward whatever narrative they present, and that is the path of inevitable destruction, but their plans and plots have been foiled by the simple use of the rational faculty coupled with strong shreds of evidence from the Qur'ān and Islāmic tradition, for falsehood is crippled when truth stands tall!

Dedication

This book is dedicated to the one who was sent as a Refulgent Sun to a world doomed in darkness, and a Guiding Light to a people drowned in vices, I refer to none other than the Beloved Messenger, Muhammad ﷺ, his Noble Household, his Esteemed Companions, the two Generations that followed, the Pious Sages, and Honorable Scholars.

Particularly, to my family members who had departed from this mundane world from my paternal family, Mahomed Issup Khan (Issup Ustādh Miagee), Ameena Bibi Khan, Reshaad Khan, Goolam Rasool Khan, Faizal Khan, Intikhab Khan, Yasser Arafat Khan, Ebrahim Rahiman Khan, Muhammad Ziyaad Khan, Mikaeel Cohen and lastly my dear father, Shouquat Ally Khan.

Also from my maternal family members who had departed from this mundane world, Enver Bey Khan (Hājī Anwar), Rabia Bee Khan, Fathima Ebrahim, Nadia Rajak, and Nazneen Haniff.

May God Almighty grant them all a high abode in paradise through the good attained by the work in this book!

Made in the USA
Las Vegas, NV
22 October 2023

The Meccan Dawn – A Response to the Revisionist Rhetoric in the Modern Age stands as a prime example of the nature of subjective claims made against the historicity of Islām under the pretense of academia. Dan Gibson's preposterous Petra Qiblah Theory postulates that Mecca is not the Qiblah of Islām, and that Muslims have been oriented in the wrong direction due to a mass cover-up. His theory is placed under the lens of Islāmic scholarship and is found wanting on several accounts. Infamous Islāmophobe, Robert Spencer goes a step further to question whether the Prophet Muhammad ﷺ existed at all? His case has also been found lacking rationale. Thus, the book tackles some of the major objections raised from revisionist circles arising from the Meccan period of the life of the Prophet Muhammad ﷺ such as the Satanic Verses, objections on the preservation of the Qur'ān, and the Night Journey, with responses premised on highlighting the many logical fallacies in the revisionists' claims.

"Shaykh Faheem is someone tackling the 'burning issues' of the time like Ahmed Deedat did in his time for his generation and historical context...

I pray from the depths of my heart that this work is read in its entirety by the dear reader and many people utilize this work to dispel the propaganda against Islam. Many of the younger readers who are advanced with social media must make short videos based on this work and other beneficial works to refute the false claims made regarding Islam."

SHAYKH ASRAR RASHID
(Author of Islam Answers Atheism)

Shaykh Faheem
An Islamic Lifestyle Solutions Publication

ISBN 9798440278554
9 798440 278554
90000